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# INDIAN SCIENCE OF PULSE.

**VOL. I.**

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COMPILED IN SANSKRIT

BY

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**WITH ENGLISH TRANSLATION BY THE AUTHOR.**

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To

MY MATERNAL UNCLE

**Babu Manindra Lal Banerjee, B. L.**

*in grateful recognition*

*of the*

*help and patronage that*

*I*

*have received from him*

*in the cause*

*of the prosecution of*

*my higher studies in early life*

*this book is dedicated.*

THE AUTHOR.



## PREFACE.

---

It is after a great deal of delay that I have at last been able to come to the end of the First Volume of my *Indian Science of Pulse*. The book owes its origin to the notes dictated to the students in the classes of the Calcutta College of Ayurveda. I began to write this book in the form in which it is now being published, in January 1930, at the instance of a few students of the United Provinces, who came to study Ayurveda in the said College. A book of this type is the first of its kind in India. The subject is as interesting as it is intricate. But to the sincere students of Medicine a perusal of this book will surely create an interest of a far-reaching significance.

My object in writing this book is to impress upon the minds of the people of the world the degree of excellence that the ancient physicians of India had attained in the Science of feeling the Pulse. A perusal of this book will convince the reader how very close, profound and accurate the physicians of ancient India were in the matter of observation, experiment and research. In ancient times when the modern apparatuses and appliances for the examination of blood, stool, urine and sputum were not in existence, the physicians had to depend greatly on the pulse in the matter of diagnosing a disease. And they were

pre-eminently successful, even absolutely without the aid of the said appliances, in finding out the exact nature of the disease.

Now a question might very pertinently be asked as to the necessity of writing a book of this type when so many instruments are available in modern times for arriving at the correct diagnosis of a disease. In answering the above question I say that to all practising physicians who stand in need of diagnosing a case then and there, the utility of a book of this type is still more increased, inasmuch as a knowledge of the the Science of Pulse will save much of the unnecessary waste of time and money. Moreover, a knowledge of the Science of Pulse enables the physician to foretell the appearance of a disease with its prognosis long before it has taken possession of the patient's system.

It is admitted on all hands that India is the home of the Science of Medicine. Its origin and development is a matter of very remote antiquity. It is generally taken to form a very substantial part of the Vedas and is said to have been cultivated in the Vedic Age. But really speaking, the Indian Science of Medicine had attained perfection, no body knows when. But that the cultivation of the Science of Medicine had reached its zenith in ancient India is testified by the extant works of sages like Agnibesha, Bhela, Jatkarna, Parashara, Harita, Kapila, Goutama and the later researchers like Charaka, Susruta, Dridhabala, Nagarjuna, Vagbhata and others. It is from India that the Science of Medicine had spread to Arabia

and from Arabia to the different parts of Europe through the medium of Greece and Rome. But in course of time with the loss of the Hindu Sovereignty and for want of proper help from the State, further cultivation of the Indian Science of Medicine has been stopped to the utter degradation of the subject as a whole. As the Indian Science of Pulse forms a very important branch of the Indian System of Medicine an attempt at the revival of the study of the subject appears therefore to be of supreme importance.

Hitherto there was no systematic study of the Indian Science of Pulse. The subject was lying in a scattered state hither and thither. In *Indian Science of Pulse* I have tried to revive the almost forgotten and lost Science of Pulse by collecting those scattered materials from various sources.

I express my heart-felt thanks to the proprietors of the Sri Venkateshwar Press of Bombay for their kind permission to insert in my book fourteen Slokas from the Nadi-Darpan of Datta Ram. And in this connection I take the opportunity of informing the public of the most valuable services rendered by the Sri Venkateshwar Press of Bombay in the cause of the advancement of Ayurvedic learning by its innumerable publications on the various topics of Ayurveda.

I am specially thankful to Dr. Ekendra Nath Ghosh, M. Sc., M. D., D. Sc., Professor of Biology, Calcutta Medical College, one of the most learned and



erudite scholars that I have ever seen, for the most valuable help and suggestions that he has voluntarily given to me in the writing of this book.

I am very greatly indebted to my most beloved pupil Ayurvedacharyya Kaviraj Sreeman Abinash Chandra Choudhury, M. A., Jyotihshastri for the most valuable help that he has ungrudgingly rendered to me by way of preparing the manuscript copies and correcting the proof-sheets of this book.

I am also indebted to Dr. Satkari Mookerjee, M. A., Ph. D., Professor of Sanskrit, University of Calcutta and Pandit Mrityunjoy Bhattacharyya for the trouble that they have taken in correcting the proof-sheets of this book and the valuable suggestions that they have occasionally given to me.

I am also thankful to my pupils, namely, Sreeman Panchanon Sinha, B. L., Sreeman Bhupati Nath Bhattacharyya, Manick Chandra Halder and Dr. J. C. Mitter, M. B. for the occasional help that they have rendered to me in the preparation of this book.

Dated, the 12th March, 1934.  
172, Bowbazar Street,  
CALCUTTA.

**Prabhakar Chatterjee.**

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# INTRODUCTION.

The Indian Science of Pulse is inseparably connected with the *Tridosha Theory of Ayurveda*. A thorough knowledge of the *Tridosha Theory*, i. e., the knowledge of *Vayu* (air), *Pitta* (heat) and *Kapha* (water), the three fundamental principles in the composition of the human body, is, therefore, necessary for a proper understanding of Sphygmology in *Ayurveda*. We are, therefore, describing briefly the exact nature of the *Tridosha Theory of Ayurveda* as advocated by the ancient *Rishis* of India.

The ancient *Rishis* of India hold that there is a very close and intimate connection between the external world and the internal world in the shape of the human body. Like the external world the human body is composed of five elements, viz., earth, water, heat, air and ether and is a small world in itself. These five elements lie at the root of the external and internal world. They are the fundamental principles of creation, production and destruction of the universe. All earthly beings are born of five elements. They live on five elements, grow in five elements and melt in five elements of the external world at the time of death. Of the five elements of the external world viz., earth, water, heat, air and ether, the three i. e., air, heat and water are important. They are equivalent to *Vayu* (air), *Pitta* (heat) and *Kapha* (water) in the human system. The external air is

equal to internal *Vayu*, the external heat is equal to the internal *Pitta* and the external water is equal to the internal *Kapha*. Man is equal to the external world. Any change in the elementary condition of the external world has its corresponding change in the human organism. There is a oneness of feeling between the external world and the internal world of human organism. And it is upon this oneness that the *Tridosha Theory of Ayurveda* is based.

### *VAYU (AIR).*

According to the basic principles of *Ayurveda*, the *Vayu* (Air), the *Pitta* (Heat), and the *Kapha* (Water) are called the three *Doshas*. They are called the *Doshas* as they serve to derange *Dhatu* and *Mala* of the human system. They are called *Dhatu* in as much as they serve to protect the body. *Vayu* (Air), *Pitta* (Heat) and *Kapha* (Water) are the primary factors in the constitution of the human body. In their normal order, these three fundamental principles occupy the lower, middle and upper parts of the human body and maintain its integrity. The body is supported by these three fundamental principles in the same way as a dwelling house is supported by the three pillars.

Of these three fundamental principles *Vayu* (Air) is the most important. This is the vital force of the human body. It is present everywhere in the human system. It is self-begotten in its origin, and is said to be identical with the divine energy of God. It is

unconditional, absolute and all-pervading in its nature. It is the life-force of all animated beings. It is the cause of origin, growth and destruction of all beings. It is invisible, but its works are manifest. It is light, cold, dry, mobile and piercing. And it always adopts a transverse course. It is known by the two attributes of sound and touch. It possesses much of the quality of *Rajagoona*. Its powers are inconceivable. It is the only propeller of the other *Doshas* of the human system. It is very prompt in its action, and passes through the whole organism in rapid currents. It is located mainly in the Intestine and the Rectum. It lies at the root of all diseases and is the king of all kinds of ailments.

### **The actions of Vayu (Air) in its normal state :—**

In its normal state *Vayu* (Air) occupies the *Basti*, *Malasaya*, thighs, *Katidesah*, the two feet and the bones. But it is specially located in the *Malasaya*. In its undisturbed condition *Vayu* (Air) maintains a state of equilibrium between the different *Doshas* and *Dhatus*. It enables all the different organs of the body to discharge their functions properly. It is by the help of *Vayu* (Air) that we are able to see, hear, smell, taste, touch, digest, breathe and answer the calls of Nature. It is *Vayu* (Air) that takes out the child from the womb. In short, it is *Vayu* (Air) that makes us do all that we do in our healthy state of life.

### **Classifications of Vayu (Air) into five different sub-heads :—**

*Vayu* (Air) is classified into five different sub-heads



in accordance with the difference in its functions and locations, as the *Prana*, *Udana*, *Vyana*, *Samana*, and *Apana*. These five kinds of *Vayu* (Air) are located in the different parts of the human body and serve to maintain its integrity.

**The Prana Vayu (Air) :**—The *Prana Vayu* (Air) is located in the cavity of the mouth. It enables the food that is taken to enter into the cavity of the stomach. It protects the body from destruction. It also occupies the regions of the heart and protects the life. In its deranged condition the *Prana Vayu* (Air) gives rise to Hiccup, Asthma and other diseases of this type.

**The Udana Vayu (Air) :**—The *Udana Vayu* (Air) occupies the upper part of the human body. It is specially located in the throat. It is the maker of speech, song, etc. It produces the diseases belonging to the regions lying above the clavicles in its deranged condition.

**The Samana Vayu ( Air ) :**—The *Samana Vayu* (Air) resides in the stomach and in the region of the Intestines. It digests the food materials with the help of the *Agni* (Digestive heat) and separates the stool and urine from the essence of food-materials. In its deranged condition it produces Dysentery, Diarrhoea, Tumour and other diseases belonging to the lower abdomen.

**The Vyana Vayu (Air) :**—It courses through all parts of the human organism. It sends the *Rasa* (the juice that comes out of the digested food-materials) all

through the body and causes the outflow of blood and perspiration. It also performs the function of the five kinds of muscular movements. In its aggravated condition it produces diseases affecting the whole of the human body.

**The Apana Vayu (Air) :**—The *Vayu* that occupies the lower region of the intestines is called the *Apana Vayu* (Air). It forces down the foetus, urine, stool, semen and menstrual discharges. In its aggravated condition, it produces diseases belonging to the urinary bladder and the large intestine. A deranged condition of both the *Vyana Vayu* and the *Apana Vayu* produces *Prameha* and other diseases of the seminal fluid. If all the five different kinds of *Vayu* (Air) as stated above get deranged simultaneously, they will surely bring about a speedy termination of the body.

**The time for the derangement of Vayu (Air) :—**  
*Vayu* is specially deranged in winter, in a cloudy weather, in storm, in rains, in the afternoon, in the last part of the night and after the digestion of food.

**Reasons for the aggravation of Vayu ( Air ) :—**  
*Vayu* is deranged by such practices as wrestling with a wrestler of superior strength, violent exercises, excessive sexual intercourse, excessive study, fall from a high place, running, striking of blows, leaping over a ditch, swimming, keeping of late hours at night, carrying of heavy loads, excessive riding, walking a very long distance and taking of food made of pungent, astringent, bitter, light, cold and parched articles. Diets made of dry vegetables, dry meat, rice

and paddy such as *Vaddalaka*, *Karadusha*, *Shyamaka*, *Nivara*, *Mudga*, *Masura*, *Adhaki*, *Ilarenu*, *Kalaya* and *Nishpava* lead to derange the *Vayu* (Air) of the human body. *Vayu* (Air) is also aggravated by such factors as over-eating, fasting, irregular eating, suppression of wind, urine, tears, stool, semen, vomiting and sneezing.

### **Diseases brought about by the aggravated condition of Vayu (Air) :—**

(1) If the *Vayu* (Air) is aggravated in the stomach, it produces (a) Vomiting, (b) Vertigo, (c) Epileptic fits, (d) thirst, (e) pain in the sides and about the region of the heart.

(2) In the Intestines, the deranged *Vayu* (air) produces (a) a rumbling sound, (b) an acute pain in the region of the umbilicus, (c) Strangury, (d) Intussuseption, (e) Constipation (f) and pain in the region of Coccyx.

(3) If the deranged *Vayu* (Air) occupies the sense-organs such as the ear, nose, eyes etc, it deprives them of their respective faculties, such as hearing, smelling and seeing.

(4) In the skin, the deranged *Vayu* (Air) gives rise to a discolouring of the complexion of the skin, (b) twitching in the skin, (c) roughness, (d) Anæsthesia, (e) piercing pain in the skin, (f) and Cracks and Fissures in the skin.

(5) If the aggravated *Vayu* (Air) is mixed with the blood, it produces ulcers.

(6) In the flesh, the deranged *Vayu* (Air) gives rise to tumour attended with pain.

(7) The deranged *Vayu* (Air) produces tumour, not attended with any kind of pain or ulcer, if it is mixed with the fat.

(8) In the Veins, it produces a painful contraction and swelling.

(9) In a ligament, the deranged *Vayu* (Air) gives rise to (a) anæsthesia, (b) palsy, (c) piercing pain and (d) convulsion.

(10) In the Joint, the deranged *Vayu* (Air) robs it of its power of contraction and gives rise to a painful swelling.

(11) In the bones, it gives rise to a wasting and cracking of the bones attended with bone-ache.

(12) In the marrow, the deranged *Vayu* (Air) tends to dry it up and gives rise to a pain extending over the whole body. And this pain is scarcely alleviated.

(13) If the aggravated *Vayu* (Air) takes possession of the semen, it tends to stop the flow of semen, it causes excessive emission of semen and it makes the semen defective.

(14) If the deranged *Vayu* (Air) takes possession of the whole of the human system, it produces paralysis and complete nervous break-down.

(15) When the aggravated *Vayu* (Air) takes possession of the whole of the human organism, it also produces convulsion, swelling and pain.

(16) The aggravated *Vayu* (Air) goes to the

natural seats of *Pitta* and *Kapha* and gives rise to such diseases as are peculiar to them.

(17) If *Vayu* (Air) is aggravated in its own place, it gives rise to various diseases due to its influence. But if it is aggravated in the seat of *Pitta* (heat) in combination with it, it produces a burning sensation, heat, and loss of consciousness.

(18) If the deranged *Vayu* (Air) is mixed with the *Kapha* (water) in its own seat, it gives rise to coldness, swelling and heaviness of the part.

(19) If the deranged *Vayu* (Air) is mixed with the blood, it gives rise to a pricking pain which is not capable of bearing any touch, complete anæsthesia, and all other diseases brought about by the aggravated condition of *Pitta* (Heat).

(20) If the *Prana Vayu* is surcharged with *Pitta* (Heat), it produces loss of consciousness, absentmindedness, pain in the body, burning sensation, and vomiting out of undigested food.

(21) If the *Udana Vayu* (Air) is surcharged with *Pitta*, it produces loss of consciousness, burning sensation inside and loss of strength.

(22) If the *Vyana Vayu* is surcharged with *Pitta*, it produces a burning sensation both in the outside and in the inside of the body, a state of tiredness, and jerking in the limbs.

(23) If the *Samana Vaya* is surcharged with *Pitta* it produces such symptoms as excessive perspiration, loss of digestive heat, thirst and Epileptic fits.

(24) If the *Apana Vayu* is surcharged with *Pitta*, it produces a burning sensation, yellowish stool, excess of heat, a profuse Menorrhagia and a pain in the private parts of the body.

(25) If the *Prana Vayu* is surcharged with *Kapha*, it produces such symptoms as lethargy, langour, tastelessness, vomiting, spitting out of phlegm again and again, sneezing, eructation and difficulty in breathing.

(26) If the *Udana Vayu* is surcharged with *Kapha*, it produces heaviness, tastelessness, hoarseness, loss of strength and discolouring of the body.

(27) If *Vyana Vayu* is surcharged with *Kapha*, it gives rise to pain in the joints and bones, speechlessness, heaviness of the limbs, and incapability of movement.

(28) If the *Samana Vayu* is surcharged with *Kapha*, it produces indigestion, excess of phlegm, stool and urine and want of perspiration.

(29) If the *Apana Vayu* is surcharged with *Kapha*, it produces loose stool mixed with mucus.

(30) If the *Vyana Vayu* is surcharged with the *Prana Vayu*, it gives rise to a sense of vacancy in the sense-organs, loss of memory and strength.

(31) If the *Prana Vayu* is surcharged with *Vyana Vayu*, it produces excess of perspiration, shivering sensation, fissures of the skin and anæsthesia.

(32) If the *Samana Vayu* is surcharged with the *Prana Vayu*, it produces lethargy and interrupted speech.

(33) If the *Apana Vayu* is possessed with the *Samana Vayu*, it produces chronic Diarrhœa, pain in the sides and swelling in the stomach.

(34) If the *Udana Vayu* is saturated with the *Parana Vayu*, it produces headache, cough, difficulty in breathing, heart disease, and dryness of the mouth.

(35) If the *Prana Vayu* is saturated with the *Udana Vayu*, it produces nervous breakdown, langour, loss of strength, bodily heat and beauty.

(36) If the *Apana Vayu* is saturated with the *Prana Vayu* which has got an upward movement, it produces Vomiting and Asthma.

(37) If the *Prana Vayu* in the course of its upward movement is mixed with the *Apana Vayu*, it produces fainting fit, indigestion, and diarrhœa.

(38) If the *Apana Vayu* is surcharged with the *Vyana Vayu*, it gives rise to accumulation of wind in the stomach, Intussusception, Tumor and a piercing pain.

(39) If the *Vyana Vayu* is surcharged with the *Apana Vayu*, it causes the urine and stool to come out profusely.

(40) If the *Vyana Vayu* is saturated with the *Samana Vayu*, it gives rise to loss of consciousness, langor, delirium, loss of semen, strength and digestive heat.

(41) If the *Vyana Vayu* is surcharged with the *Udana Vayu*, it produces perspiration, langor, indigestion and disinclination for work.

## The Nature of Sama Vayu ( Air mixed with Mucus )

When the *Vayu* is mixed up with mucus, it produces such symptoms as drowsiness, langour, inactivity, heaviness, loss of appetite, indigestion, coldness, swelling of limbs, liking for dry and pungent things, difficulty in passing out urine and sound and pain in the stomach. It is aggravated during the day and night, in a cold weather and after taking cold drink.

## The Nature of Nirama Vayu (Air unmixed with Mucus )

The *Vayu*, which is not mixed with mucus is clear and dry. It does not obstruct the coming out of stool and urine and causes no pain.

## The accumulation and aggravation of Vayu according to the change of season :—

In summer men perspire copiously on account of the excess of heat. And as a result of heat their body becomes dry and rough. Plants and vegetables also dry up in summer and lose much of their juicy portion. They become more or less dry and rough. Being extremely heated by the rays of the sun, water also becomes light. As the people take all these rough and dry things, *Vayu* is accumulated in their system. And just after the setting in of the rains, the accumulated wind is aggravated and gives rise to diseases peculiar to its influence. The aggravated *Vayu* is naturally pacified in autumn.



## **Expansion of the Doshas ( Vayu, Pitta, Kapha ) :—**

*Pitta* and *Kapha* have no movement in the human organism. It is the aggravated *Vayu* that makes them move from their respective seats. *Vayu* when aggravated in the system spreads all over the body through the blood. The aggravated and expanded *Vayu* deviates from its right course and produces a swelling of the abdomen and causes a rumbling sound in the intestine. The deranged *Vayu* in the course of its expansion occupies any specific seat of *Pitta*, and puts it out of order. The *Pitta*, thus deranged by the influence of *Vayu*, gives rise to heat, a burning pain in the affected part as well as a sensation of radiation of heat. Being thus agitated and expanded by *Vayu*, *Pitta* leaves its own seat and produces various kinds of ailments in the human body. The *Kapha* is similarly aggravated and expanded by *Vayu* and gives rise to aversion to food, indigestion, vomiting and drowsiness of the body. When the *Vayu* aggravates and expands *Pitta* and *Kapha* in their respective seats, the diseases produced by such aggravation and expansion should be considered as those of *Pitta* and *Kapha*.

## **Incarceration of the Doshas in the human organism :—**

The aggravated and expanded *Doshas* get themselves located in the different parts of the human body and give rise to various diseases.

(1) If the *Doshas* enter the abdomen, they produce Tumor, Abscess, Dropsy, Indigestion, Intussusception, Cholera and Dysentery.

(2) In the bladder, they produce Urethral Discharges, Stone, Stricture, and various diseases affecting the bladder as well as urine.

(3) In the penis, they produce Syphilis, Phymosis and local inflammation.

(4) In the region of the anus, the expanded and aggravated *Doshas* (*Vayu, Pitta and Kapha*) produce Fistula in Anus, Piles and other growths of the locality.

(5) In the Scrotum, they give rise to Hydrocele.

(6) In case of their occupation of the upper region of the organism, they produce diseases peculiar to eyes, nose, ears, mouth and head.

(7) When they occupy the flesh, skin and blood, they produce Leprosy, Erysipelas and various other kinds of skin diseases.

(8) Restricted to fat, they produce Aneurism, Scrofula, Tumor, Goitre, and inflammation of the eyes.

(9) Confined to the legs, they produce Elephantiasis, *Batrakta*, (a kind of Leprosy) *Batkantaka* etc.

(10) If the *Doshas* occupy the whole of the organism, they produce Paralysis, fevers, Consumption, Anæmia and other diseases pertaining to the whole of the organism.

**The names of eighty different kinds of diseases brought about by the aggravated condition of Vayu (Air) :—**

(1) Cracking of nails, (2) Boils on the legs, (3) Pain

in the legs, (4) Fracture in the legs, (5) Anæsthesia in the legs, (6) Paralysis of the legs, (7) Pain in the Ankle, (8) Pain in the soles, (9) Sciatica, (10) Pain in the knee, (11) Fracture in the knee, (12) Paraplegia, (13) Carbuncle, (14) Lameness, (15) Prolapsus Ani, (16) Piles, (17) Pruritis Scrotal, (18) Phymosis, (19) Intussusception, (20) Pain in the thighs, (21) Paralysis of the feet, (22) Dwarfishness (23) Pain in the lower part of the spine, (24) Bubo, (25) Pain in the sides, (26) Accumulation of wind in the stomach, (27) Palpitation of the heart, (28) Contraction of the chest, (29) Pain in the chest, (30) Absorption of the arms, (31) Lock-Jaw, (32) Wryneck, (33) Pain in the shoulder, (34) Pain in the lips, (35) Pain in the eyes, (36) Pain in the teeth, (37) Looseness of the teeth, (38) Dumbness, (39) Nasal voice, (40) Indistinct voice, (41) Speechlessness, (42) Astringent taste of the mouth, (43) Dryness of the mouth, (44) Otitis, (45) Hard of hearing, (46) Capability to hear words spoken loudly, (47) Obstruction of the passage, (48) Contraction of the passage, (49) Cataract, (50) Pain on the head, (51) Facial Paralysis, (52) Paralysis of one side, (53) Paralysis of the whole body, (54) Convulsion, (55) A feeling of tiredness even when there is no exertion, (56) Giddiness, (57) Shivering, (58) Yawning, (59) Hiccup, (60) Moroseness, (61) Delirium, (62) Lassitude, (63) Roughness, (64) Discolouring of the limbs, (65) Sleeplessness, (66) Epilepsy, (67) Ocular diseases, (68) Diseases of the eye-brow, (69) Pain in the fore-head, (70) Cracks on the head, (71) Pain on the lower part of the fore-head, (72) Headache, (73) Unmindfulness, (74) Forgetfulness, (75) Fissures on

the lips, (76) Pain in the Rectum, (77) Piercing sensation in the chest, (78) Hernia, (79) Crookedness of the Penis, (80) Hysteria.

### **Action of the aggravated Vayu (Air) :—**

The aggravated *Vayu* (Air) causes an accumulation of wind in the stomach and in the intestines, inactivity of the body, roughness and fissures of the skin, piercing and excruciating pain all over the body, shivering sensation in the body, swelling all over the body, drowsiness, tiredness, delirium, hearing of peculiar sound in the ear, shortness of sight, dancing of the limbs, vexation, restlessness, yawning, dryness of the limbs, convulsion, giddiness, excessive thirst, sleeplessness, strangury, Intussusception, and a discolouring of the limbs.

### **The condition of human system in the case of the decrease of Vayu (Air) :—**

The loss of *Vayu* (Air) produces inactivity, shortness of speech, uneasiness, melancholia and a sort of dull drowsiness all over the body. In the case of excess of *Vayu* (Air) roughness of the limbs, hankering after hot drink, sleeplessness, decrease of strength and hardness of stool, emaciation, discolouring of the skin, dancing of the limbs are the general results.

### **The means of the pacification of Vayu (Air) :—**

The aggravated *Vayu* (Air) is pacified by the adoption of such measures as the taking of hot, sweet sour and saline things, besmearing of the limbs with oil, taking of oil, ghee, rich food, wine, juice of meat, slight purgation, sponging and snuff. The aggravated *Vayu* (Air) is generally alleviated in autumn. Sun-bath and sound sleep also alleviate the aggravated

*Vayu* (Air). The taking of *Basti* (Enema) is the best means of alleviating the aggravated *Vayu* (Air).

**The temperament of a man having predominance of  
*Vayu* (Air) in the system :—**

The man who has got *Vayu* (Air) in his system in a predominant degree, is wakeful, averse to cold and a lover of music. There are cracks and fissures on the soles of his feet and on the palms of his hands. His beard, moustache, finger nails and hair are rough and grisly. He is a man of very hot temper and has the habit of biting his finger nails and grinding his teeth. He is impatient and unsteady in his friendship. His body is marked with prominent veins. He is fond of talking much. He walks fast and is given to too much walking. He is unsteady in his sleep. He is always vascillating in his temperament. He is capable of making very few friends and indulges in incoherent talks. He fails to save much money. And some of the traits of his character are very much like those of a goat, jackal, hare, mouse, camel, dog, vulture, crow and an ass.

**Ascertainment of individual temperament :—**

Man is born of the combination of semen and menstrual discharge. The existence of the *Dosha* (*Vayu*, *Pitta* and *Kapha*) in the human system corresponds to those in the semen and menstrual discharge at the time of birth. If there is an excess of *Vayu* in semen and menstrual discharge at the time of birth, we meet with a temperament in which there is a predominance of *Vayu*. In the case of an excess of *Pitta* at that time, we meet with a temperament in which there is a predominance of *Pitta*. Similarly, we meet with a temperament, in which there is an excess *Kapha*. Thus we find the reason of difference in the case of temperament of different persons.

## *PITTA* ( HEAT )

According to the fundamental principles of Ayurveda, *Pitta* is identical with the external fire. In the human organism, there is no heat excepting *Pitta*, inasmuch as it possesses all the characteristics of the external fire, such as burning, boiling and heating. In the human system, *Pitta* (Heat) produces the internal heat necessary to maintain its integrity. Whenever there is a deficiency of *Pitta* (Heat) in the human organism, it is out of order. And this defect is sought to be remedied by the application of such medicines and substances as are indetical with the external fire. Whenever there is an excess of *Pitta* (Heat) in the human system, it is also out of order. And this defect is sought to be remedied by the application of such medicines and substances as are capable of pacifying the aggravated *Pitta* (Heat). Moreover an increase or decrease of the external fire produces a simultaneous increase or decrease in the internal heat of the human organism. Thus we see that the *Pitta* of the human body is equal to the heat of the world out-side.

**Classification of Pitta into Five Different Sub-heads :—**Like the bodily *Vayu* (Air), *Pitta* (Heat) is divided into five different kinds, such as *Pachaka*, *Ranjaka*, *Sadhaka*, *Alochaka* and *Bhrajaka*.

**The Pachaka Pitta (Heat) :—**The *Pachaka Pitta* resides in the stomach and the intestines. It

digests the food taken by a person and purges of the residue in the form of urine and stool. It helps the other four kinds of *Pitta* by its original heat giving power.

**The Ranjaka Pitta (Heat) :—**It lives in the liver and the spleen. The main function of it consists in imparting red-colouring to the white *Rasadhatu*.

**The Sadhaka Pitta (Heat) :—**The *Sadhaka Pitta* is located in the heart. The main function of this *Pitta* (Heat) consists in the realisation of one's desire.

**The Alochaka Pitta (Heat) :—**The *Alochaka Pitta* is seated in the eyes. Its function consists in catching the image of any external object.

**The Bhrajaka Pitta (Heat) :—**This is located in the skin. Its function consists in absorbing the lubricating substances that are applied on the skin.

**The Nature of Pitta (Heat) in its Normal Condition :—**In its normal condition *Pitta* is sharp, liquid and of blue and yellowish colour. It is hot and emits a putrid smell. It has got a pungent taste and this is transformed into an acid one when the normal *Pitta* is aggravated.

**The Location of Pitta (Heat) in its Normal state :—**In its normal state, the *Pitta* resides in *Sweda* (perspiration) lymphchyle, blood, saliva and the stomach. But it is specially located in the stomach.

### **Actions of Pitta (Heat) in its Normal State :—**

In its normal state the *Pitta* (Heat) is the giver of sight, beauty of the body and cheerfulness of mind. It produces heat, thirst, hunger and digests the food materials. It is the giver of merit.

### **Reasons for the Aggravations of Pitta (Heat)**

The (*Pitta*) heat is deranged by anger, grief, fear, fasting, sexual intercourse, the taking of food consisting of pungent, acid, saline, keen, hot, light and fried substances. The taking of sesamum oil, sesamum paste, *kulatha* pulse, *mustard* seeds, linseed, fish, flesh of goat, mutton, curd, buttermilk, posset, different kinds of wine, sour-fruits and curd mixed with oil aggravate the bodily *Pitta* (Heat). And an excessive exposure to the sun causes an aggravation of *Pitta* (Heat).

**The Time of the Aggravation of Pitta (Heat) :—**The *Pitta* is naturally aggravated in summer, in autumn, at noon, at mid-night, during the period of digestion and by the taking of hot substances.

**Actions of Pitta in its Aggravated Condition :—**The aggravated *Pitta* (Heat) produces such symptoms as boils, acidity, eructation, delirium, perspiration, fainting fit, unmindfulness, thirst, loss of appetite, insensibility, burning sensation and a yellow colouring all over the body. It also produces a bad smell from the body, a piercing pain in the body, a rise in the temperature of the body, and a feeling of satiety even when no meal is taken. It causes the boils to ripe and produces a pungent, sour and bitter taste in the mouth.



**The nature of the human organism in the case of the deficiency of Pitta (Heat) :—**With the deficiency of *Pitta* (Heat) in the human organism, the digestive heat and the beauty of the body gradually wane. But if the *Pitta* (Heat) is increased in the human organism, it gives rise to such symptoms as weakness of the sense-organs, a liking for the cold drink, sleeplessness, fainting fits, loss of manhood and a yellowish colouring of the stool, urine, eyes and the body.

**The nature of Pitta (Heat) mixed with Mucus :—**If the bodily *Pitta* (Heat) is weak in the human system, the *Rasadhatu* produced out of the food consumed is not properly digested. The undigested *Rasa* is called *Ama-Rasa* (Mucus). When *Vayu* (Air), *Pitta* (Heat) and *Kapha* (Water) are vitiated by this *Ama-Rasa*, they are called *Sama-Vayu*, *Sama-Pitta* and *Sama-Kapha*. Like *Vayu*, *Pitta*, and *Kapha*, *Ama-Rasa* (Mucus) vitiates blood and flesh.

**The Prevalence of Mucus gives rise to the following symptoms :—**(1) Lethargy, weakness, indigestion, heaviness of the body, an increase of wind in the system, a tendency to spit out again and again, coming out of loose stool, dislike for meals and a feeling of tiredness. If the *Pitta* (Heat) is mixed with mucus, it produces a bad smell from the body and causes an acid taste in the mouth. It also produces a burning sensation in the throat and the heart. The colour of *Sama-Pitta* (*Pitta* mixed with mucus) is green and its taste is sour. It is steady and solid and does not easily come out of

the body. It is heavy and causes a belching full of acidity. The *Pitta* (Heat) which is not mixed with mucus is slightly yellowish, or copper-coloured, very hot, bitter in taste, unsteady and liquid. The *Pitta* of this type is a giver of digestive power, appetite and strength.

**The Time of the accumulation, Aggravation and Alleviation of Pitta** :—The *Pitta* (Heat) is accumulated in the rainy season on account of the loss of the digestive heat in the human system. It is aggravated in Autumn and produces many diseases due to its influence. But it is naturally alleviated in the dewy season and the diseases brought about by its influence gradually disappear. *Pitta* (Heat) is naturally accumulated in the evening (after the setting of the sun), aggravated in the mid-night and alleviated in the last part of the night.

**The Deranged Pitta (Heat) gives rise to the followings forty different kinds of ailments** :— (1) A feeling of heat as if rising from one's side. (2) A little burning inside. (3) A burning sensation all over the body. (4) The coming out of a very strong burning sensation from the eyes. (5) Simulating putrid gastric gas. (6) Eructation of the acidified food. (7) Semi-digestion. (8) Internal combustion. (9) Burning in a particular limb. (10) Excess of heat. (11) Excess of perspiration. (12) The coming out of a smell from the body. (13) Fissures of the body. (14) Accumulation of dirty matter in the blood. (15) Accumulation of dirty matter in the flesh. (16) Burning of the skin. (17) Fissures of the dermis. (18) Fissures of the skin.

(19) Urticaria. (20) Red Boils. (21) Appearance of dics on the skin. (22) Hæmatemesis. (23) Jaundice. (24) Yellowishness. (25) Appearance of blackish pimples on the skin. (26) Painful boils of blackish colour on the sides, shoulders, and the armpit. (27) Chlorosis. (28) Bitter taste in the mouth. (29) Bloodish taste in the mouth. (30) Putrified taste in the mouth. (31) Excessive thirst. (32) A feeling of hunger lasting always. (33) Ulcer in the mouth. (34) Ulcer in the throat. (35) Ulcer in the eyes. (36) Ulcer in the Rectum. (37) Ulcer in the penis. (38) Hæmorrhage. (39) Dusky sight. (40) Yellowish colour of the eyes, urine and stool.

**The Means of the Pacification of the Aggravated Pitta ( Heat ) :—** The aggravated *Pitta* (Heat) is pacified by such measures as the taking of food and drink consisting of sweet, bitter, cold and astringent substances, smelling of cold and sweet scented things, wearing of jewels, besmearing of unguent made of camphor, sandal and roots of *Usira*, hearing of sweet songs, enjoying of the rays of the moon, exposure to cold wind, conversation with a dear friend, wife and baby, living in a forest, on the embankment of a tank and inside a house moistened with cold water and taking of Ghee and milk. Of all the practices mentioned above for the pacification of the aggravated *Pitta*, (Heat) the use of purgation is the best.

**The temperament of a man having Pitta in a predominant degree in his system :—**The Man who has got *Pitta* (Heat) in his system in a predominant

degree perspires profusely with a bad smell. The limbs of his body are loose and yellowish in colour. His finger-nails, eyes, palate, tongue, lips, soles and palms are copper-coloured. He eats much and looks ugly on account of his baldness, wrinkles and grey hairs. He cannot bear warmth and has got an irritable temper. But his anger does not last long. He is a man of moderate strength, and lives up to a good middle age. Such a man is intelligent and loves to interrupt others at the time of conversation. He is skilful and spirited and irresistible in a congress. He is a very good speaker and always speaks out what he thinks to be right and proper. In his sleep, he dreams of meteors, lightning flashes, fire, *Nageshvara*, *Palasa* and *Karni kara* plants. He never bends in fear. He is cruel to the disobedient and kind to the suppliant. He is always afflicted with the diseases of the mouth. Some of the traits of his character resemble those of a *Gandharva Yaksha*, cat, monkey, tiger snake, owl, bear and a mongoose.

### *KAPHA* (WATER).

We have already said that the external water is called the internal *Kapha* (Water). Water is as important an element in the constitution of the human organism as the heat. The *Kapha* (Water) supplies the body with moisture and the *Pitta* with the heat. And the *Vayu* distributes the heat and moisture over the whole organism and maintains its integrity. The

*Kapha* (Water) lubricates the interior joints of the body and adds to its gloss. It contributes greatly to the formation of healthy granules in the sores. *Kapha* increases the size of the body. It makes fresh tissues and brings about a pleasant sensation to the body. It adds to the strength of the body and increases the firmness of its limbs. It imparts mildness, stability and heaviness to the body. And it is also the maker of such qualities as forgiveness, patience and want of covetousness.

**The seats of Kapha (Water) in the human organism :—***Kapha* (Water) is mainly located in the chest. The other seats of it are the stomach, head, throat, joints of the body and fat.

**Classification of the Kapha (Water) into five different subheads :—**Like *Vayu* and *Pitta*, *Kapha* (Water) is divided into five different sub-heads ; viz (1) *Kledaka*, (2) *Abalambaka*, (3) *Bodhaka*, (4) *Tarpaka*, and (5) *Shlesmaka*.

**The Kledaka :—**The *Kapha* (Water) that resides in the stomach is called the *Kledaka*. It increases the power of the other four kinds of *Kapha* residing in the different places of the organism. The main function of this *Kapha* consists in helping digestion by way of moistening and dis-integrating the food with its humid essence.

**The Abalambaka :—**The *Kapha* that resides in the chest is called the *Abalambaka*. It protects all the joints of the organism and enables the heart to perform its duties with the help of the *Rasa* derived from the assimilated food.

**The Bodhaka** :—The *Kapha* that is located in the throat and at the root of the tongue is called the *Bodhaka*. Its function consists in imparting to tongue the power of tasting.

**The Tarpaka** :—The *Kapha* that resides in the head is called the *Tarpaka*. Its function consists in helping such sense organs as the eyes, the ears and the nose in the performance of their respective duties.

**The Slesmaka** :—It resides in all the joints of the human body and does not allow them to be separated. It is by the help of this *Kapha* that the movements of the different limbs of the body are performed. It keeps them united and opposes their disunion.

**The nature of the Kapha (Water)** :—The *Kapha* is characterised by such attributes as heaviness, coldness, mildness, humidity, sweetness, steadiness and sliminess. The colour of the *Kapha* is white. And in its normal state, its taste is sweet, but in its aggravated state, it produces saline taste.

**The time of the Aggravation of Kapha (Water)** :—*Kapha* is naturally aggravated in *Hemanta* (the dewy season) and spring, in the morning and in the evening. It is also aggravated just after the taking of meals.

**Causes of the Aggravation of Kapha (Water)** :—The *Kapha* is aggravated by such practices as sleep in the day-time, want of physical exercise, leading of an idle life and taking of food made of sweet, saline and sour things. The use of *Ghee* and wine also serves to aggravate the *Kapha*.

The taking of heavy and slimy things and the use of such food grains as the *Hayanaka*, *Yavaka*, *Naisadha*, *Masha*, *Godhuma*, *Tila*, aggravate the *Kapha*. The taking of curd, cakes made of rice, milk, *Krishara*, *Payasa*, sugar, molasses, lard, flesh of beasts and birds, living in water and swampy lands increases the *Kapha* in the system. The use of such articles as roots and stems of lotus, *Kasheruka*. *Sringataka*, sweet fruits and fruits born of creepers aggravates the *Kapha*. The taking of wholesome and unwholesome food at the same time and the eating of meal before digestion also serve to aggravate the *Kapha*.

**The Action of the Aggravated Kapha (Water) :—**The aggravated *Kapha* causes a feeling of satiety even without taking anything, a state of drowsiness, heaviness of the body, a feeling like the wrapping up of the body with a wet cloth, an increase in the quantity of stool in comparison with the food taken, indigestion, a feeling of cold, dropsy, flow of water from the ear, nose, a white coating upon the tongue, throat, and mouth, humidity of the body, appearance of small boils, excess of sleep, a sweet taste of the mouth, heaviness of the head and the chest, and excess of fat. It produces frequent outflow of phlegm from the mouth and does not allow the boils to ripe quickly.

**The condition of the Human System in the case of the deficiency of Kapha :—**The deficiency of *Kapha* (Water) produces such symptoms as a dryness of the body, a burning sensation within the body, a feeling of emptiness in the stomach and other chambers of

the body, a feeling of looseness of bone-joints, excess of thirst, weakness and insomnia.

**The condition of the Human System in the Case of Increase of the Kapha (Water) :—**An increase of *Kapha* (Water) in the human system produces such symptoms as the whiteness of the body, coldness of the limbs, heaviness of the body, a kind of dull drowsiness, a feeling of numbness, excess of sleep, somnolence, and a feeling of looseness of the bone-joints.

**The nature of Sama-Kapha ( Kapha mixed with Mucus ) :—**The *Sama-kapha* resides in the throat. It is dirty, thick, sticky and full of foul smell. It checks the coming out of eructation and decreases appetite.

**The nature of Nirama-Kapha ( Kapha not mixed with Mucus ) :—**The *Nirama-Kapha* ( Water ) is frothy, and pale. It has got a slight smell. And it does not obstruct the internal passages.

**The time of the natural accumulation, aggravation and pacification of Kapha ( Water ) :—**The *Kapha* (Water) is naturally accumulated in *Hemanta* (the dewy season), aggravated in the spring and pacified in the summer.

**The names of twenty diseases brought about by the aggravated condition of Kapha (Water) :—** (1) Unliking for food, (2) Drowsiness, (3) Excess of sleep, (4) Numbness, (5) Heaviness, (6) Dullness, (7) Salivation, (8) A sweet taste in the mouth, (9) Coughing out of phlegm, (10) Loss of strength, (11) Indigestion, (12) Heaviness of chest, (13) Inflammation of the veins, (14) Goitre, (15) Excess



of fat, (16) Coldness of limbs, (17) Urticaria, (18) Whiteness of the eyes, (19) Whiteness of the urine and (20) Whiteness of stool.

### **The means of the pacification of Kapha (Water)-**

The *Kapha* (Water) is pacified by the taking of hot, pungent, bitter, astringent and dry things. It is also pacified by the keeping of late hours at night, drinking of old wine, taking of hot bath, excessive exercise, fasting, smoking and dry-sponging. The use of purgation is a means of pacifying the *Kapha*. To indulge in excessive thinking is also a means of pacifying the aggravated *Kapha* (Water). But the best means of pacifying the aggravated *Kapha* (Water) is to take such measures as to cause excessive vomiting.

**The temperament of a man having the predominance of Kapha (Water) in his system :—**The man who has got *Kapha* (Water) in a predominant degree in his system is patient, stout and strong, beautiful, self-controlled, forgiving, unselfish and grateful. His complexion is like the colour of a blade of grass, blue lotus, polished sword, and the stem of the *Sara*-grass. His hair is black and curly and his eyes are white. He resembles in his voice, the rumblings of a raining cloud, the roar of a lion and the sound of a *Mridanga* (a kind of musical instrument). The limbs of his body are proportionate and symmetrical and there is a slightly reddish tinge at the corner of his eyes. He is never hasty in giving his opinion and cherishes his enmity for a long time. His semen is very productive and he gives birth to a large number of children.

His thirst and appetite are not very strong. The heat of his body is moderate and he does not perspire much. He is fond of sleeping and taking rest for a long time. He has a liking for hot, pungent and bitter things. He is steady in his friendship and has an unflinching faith in the dictates of the *Shastras*. He possesses much of the quality of the *Sattvaguna*. He is charitable, liberal and truthful. He is obedient to his preceptors and in most cases he does not meet with any serious unhappiness in his life. Many of the traits of his character resemble those of *Brahma*, *Rudra*, *Indra*, *Baruna*, a lion, a horse, an elephant, a bull and a swan.

Now we have described the three different kinds of temperament brought about by the influence of *Vayu*, *Pitta*, and *Kapha*, existing separately within the human organism. Sometimes two-fold *Doshas* viz *Vayu-Pitta*, *Vayu-Kapha*, *Kapha-Pitta* exercise their dual influence in the making of an organism and produce men of mixed temperament. Sometimes we meet with men who possess some of the characteristics of all the *Doshas*.

Vayu, Pitta and Kapha produce the human body in their combined capacity. When they are in their natural order, the human organism is free from any disease. When deranged, they bring about diseases peculiar to their influence. Sometimes one of the three *Doshas* aggravate and sometimes two of the three *Doshas* and sometimes all the three *Doshas* aggravate simultaneously and produce diseases peculiar to their influence.

We have already told that *Vayu*, *Pitta* and *Kapha* are called *Doshas* inasmuch as they give rise to all kinds of diseases to which mankind is subject. But if *Vayu*, *Pitta* and *Kapha* are in their proper and normal order, they serve to maintain the integrity of the human organism and are called the *Dhatus*. Human organism is characterised by two other attributes namely, *Mala* and *Prasada*. The *Mala* is taken to mean *Vayu*, *Pitta* and *Kapha* in their normal condition. When the *Mala* is in its normal condition, it is also called *Dhatu*, which serves to maintain the integrity of the human constitution. But Bagbhata has used *Dosha*, *Dhatu* and *Mala* in three different senses. According to him a disease is due to the abnormal condition of the *Doshas* and not of the *Dhatus*. But Sushruta has gone a step further. According to him blood also like *Vayu*, *Pitta* and *Kapha* is an essentially important factor in the making of the human organism. According to Charaka *Vayu*, *Pitta* and *Kapha*, owe their origin to *Kitta*, which is nothing but the residue left out of the unassimilated *Rasa*, produced out of undigested food materials. But in *Sushruta*, there is no discussion about the *Kitta*, regarding the origin of the *Vayu*, *Pitta* and *Kapha*. Some modern scholars are of opinion that *Vayu*, *Pitta* and *Kapha* are of two kinds namely, *Sthula* and *Sukshma*. But in all the ancient Ayurvedic works no mention has been made of such a division. And in our practical experience, we do not think whether there is any utility of the understanding of such a division, either in the treatment of diseases or in the matter of their diagnosis. We have already described

the nature of the normal *Doshas* and also of the influence exerted by them in the making of the individual temperament. *Doshas* themselves are not the producers of diseases in their normal order. They give rise to diseases, if they are vitiated by other factors. Thus we see that *Doshas* and diseases are different things altogether. *Doshas* are the component parts of the human organism, whereas, diseases are the outcome of external factors, which put it (organism) out of order. Whenever a *Dosha* is said to be aggravated it does not mean that the whole of that particular *Dosha* is vitiated. Physician's duty is to ascertain the exact quantity of the vitiated condition of the *Dosha*, before he begins his treatment of the same.

According to the fundamental principles of the *Tridosha* Theory of Ayurveda, no disease can be local and absolutely unconnected with the other parts of the organism. Whenever an organism is said to be affected with a disease, it should at once be presumed that it has been due to some defect and disorder of any of the *Doshas* mentioned above. And if the physician wants to eradicate the said disease, he must necessarily concentrate his attention upon the vitiated nature of the *Dosha* that has exercised its influence in the making of the disease.

According to the ancient authors of Ayurveda there is a very close and intimate connection between the body and mind. And as such the *Doshas* (*Vayu*, *Pitta* and *Kapha*) exercise the same influence upon the mind as upon the body. In our every-day life,

we find that there is a very deep and intimate connection between the body and the mind, because, when the body is diseased, mind is also diseased. A sound mind can only be found in a sound body.

We have already told that the nature of the *Doshas* in the constitution of parents at the time of giving birth to a child produces similar *Doshas* in the constitution of the child. But the ancient physicians of India have gone a step further. They are of opinion that the actions of previous life are also responsible for the existence of the peculiar kinds of the *Doshas* in the constitution of a man.

From the fore-going remarks it will be seen that by *Vayu* (Air) we do not mean the so-called ordinary "wind" by which it is generally characterised by the people. *Pitta* (Heat) in Ayurveda does not mean the ordinary "bile" but comprehends in its scope quite a different thing altogether. Similarly *Kapha* (Water) in Ayurveda does not mean the ordinary "phlegm." The above idea has been very beautifully expressed by an eminent author that "the word *Vayu* does not imply wind only in Ayurveda but comprehends all the phenomena which come under the functions of the central and sympathetic nervous system ; *Pitta* does not essentially mean 'bile' but signifies the function of thermogenesis or heat production, metabolism comprehending in its scope the process of digestion, coloration of blood, formation of various secretion and excretion which are either the means or ends of tissue combustion ; similarly *Kapha* does not signify phlegm, but is used to denote the function of thermo-laxis or heat regulation and secondly formation of the various preservative glands."

**Some practical hints on the feeling of pulse** :—There is no royal road to the acquisition of a knowledge of the pulse. It is not by the study of books that a man can acquire a knowledge of the Science of Pulse. He can acquire a knowledge of it by practice alone. We are giving below a few important hints for the feeling of pulse.

(a) As the knowledge in the Science of Pulse is to be gained mainly by practice, the physician should feel the pulse of both healthy and unhealthy persons in all possible circumstances with reference to the dictates given in the book.

(b) The physician should be healthy both in body and mind at the time of feeling the pulse. In the perturbed condition of mind, he will not be able to ascertain the nature of the disease.

(c) The pulse is to be felt by putting three fingers at the root of the thumb. The pulse of *Vayu* is felt underneath the fore-finger, that of *Pitta* underneath the middle finger and that of *Kapha* underneath the ring-finger. There are three kinds of beating in one pulse.

(d) The physician should always attach importance to the nature of beating that he feels underneath his three fingers. The nature of the beating of the *Vayu* pulse is crooked, that of *Pitta* pulse is rapid and that of *Kapha* pulse is slow and steady. For the sake of convenience and better understanding, the ancient physicians have compared the movement of the *Vayu* pulse with that of a snake or a leech, that of the *Pitta* pulse with that of a crow or a frog and that of the *Kapha* pulse with that of a gander or a

peacock. This idea of the comparison is always to be remembered at the time of feeling the pulse. There must always be a little bit of imagination, poetry and intuition in the mind of the physician who wants to diagnose a case with reference to the pulse.

(e) **The necessity and importance of a poetic mind in the feeling of pulse** :—Medical knowledge is connected more with Art than Science. The physician's mind must essentially be a mind of a true poet endowed pre-eminently with all his qualities. Otherwise it will not be possible for him to hint at a correct diagnosis of the exact nature of the inner workings of a complicated case. It is his imaginative faculty, his inner vision for grasping things at a distance, his intuition for knowing things unknown, that will enable him to arrive at a correct conclusion about an obstinate case. Just as the mirror inside the poet's breast reflects the beauties of nature in its true colour so also the mirror inside the physician's breast enables him to ascertain by the beatings he feels underneath his three fingers, the inner workings of the patient.

What does a poet do ? He sees things, he reflects, he imagines and he produces things very real out of unrealities judged from the material point of view. The poet's functions are more to be imagined than to be described. Similar is the case with a physician who wants to diagnose a case simply by feeling the pulse.

Now is the poet vague and inaccurate ? No, his is the most accurate and correct representation of any particular theme he places his hand upon. Similar is the case with a physician. He is accurate, systematic

and correct. His is always a poetic mind with prosaic realities. He is like Wordsworth's sky-lark, not oblivious of the stern realities of the suffering patient's agony. And the truest and the most efficacious remedy he suggests then and there simply and purely by the sudden stroke of his imagination. This is what is called a diagnosis on the spot. And this is achieved by a physician having a poetic mind endowed with an inner vision. It has been very beautifully said by the ancient authors of the Science of the Pulse that

“स्थिरचिह्नः प्रसन्नात्मा मनसा च विशारदः ।

सृशेदङ्गुलिभिः नाडीं जानीयादक्षिणे करे” ॥

the physician, who is stable-minded, who is of pacified heart and who has got the imaginative power in its highest degree, should with his three fingers feel the pulse of the right hand and ascertain its movements.

The physician will find no difficulty in making the comparison within his mind, of which we have already spoken, if he is endowed with the power of imagination. And in fact a true physician is naturally imaginative.

(f) **The importance of Yoga in the feeling of pulse** :—The physician should exercise sufficient control over his senses. He should be able to concentrate his attention upon anything he wants to form an idea of. It is his observation, thoughtfulness and imaginative penetration into the deep recesses of the patient's organism that will enable him to form a true estimate of his patient's condition. At the time of feeling the



pulse he should be like a *Yogi* deeply merged in the meditation of the all-pervading *Brahma*.

It is by the light of his knowledge, intelligence and imaginative penetration, that he will be able to ascertain the nature of the diseases. If he cannot penetrate into the spirit of his patient, he will not be able to treat him with success. So it is said in *Charaka* :—

“ज्ञानबुद्धिप्रदीपेन यो नाविशति योगवित् ।

आतुरस्यान्तरात्मानं न स रोगान् चिकित्सति” ॥

That physician is not fit for the treatment of diseases who is not capable of entering into the spirit of his patient by the light of his knowledge and intelligence.

(g) There is a great deal of controversy and difference of opinion amongst the ancient physicians of India in the matter of assigning places to the pulse. We have already told that the natural and most commonly accepted view is that the pulse of *Vayu* occupies the first place, that of *Pitta*, the second and that of the *Kapha*, the third. But some physicians are of opinion that it is the *Pitta* pulse that occupies the first place while others are of opinion that it is the *Kapha* pulse that occupies the first place. But this anomaly has been removed by the commentary of *Gangadhar* who is of opinion that in the case of the person who has got *Vayu* (Air) in his system in a predominant degree, the pulse of *Vayu* occupies the first place, that of *Pitta* occupies the first place, in the case of a person having *Pitta* (Heat) in a predominant degree in his system and that of *Kapha* (Water) occupies the first

place in the case of a person having *Kapha* in a predominant degree in his system. This explanation seems to be right and we have testified the truth of this statement in a large number of cases in the course of our practice.

(h) In conclusion our last and most important advice to the physicians is that in all cases he should attach the greatest importance to the nature of the beatings at the time of diagnosing a disease with reference to the pulse.

**The origin, development and decline of the Indian Science of Pulse :—**There is a great deal of controversy with regard to the origin and development of the Indian Science of Pulse. Some are of opinion that it is an after-thought and not Vedic in its origin. And in support of their argument, they assert that in *Charaka* and *Sushruta* there is no discussion about the Science of Pulse. It is only in the Tantric Literature that a proper delineation of the subject is to be found. In the age of *Tantra* a large body of physicians came into existence who depended chiefly on pulse for diagnosing all kinds of diseases. And these physicians wrote several books on Sphygmology which formed the nucleus of the Indian Science of Pulse. The advocates of the above views are not prepared to recognise the Indian Science of Pulse, as a means of diagnosing diseases and profess to lay greater stress on modern appliances for the purpose.

But the above argument seems to be absurd and untenable, if we take into consideration the Archaic nature of the Indian Science of Pulse. The fact that

there is no mention of the Science of Pulse in *Charaka* or *Sushruta* does not invalidate the idea that the subject was totally unknown to the Vedic physicians. The *Charaka Samhita* that we find to-day is not the original and authentic Ayurvedic Samhita which should be considered as a book of authority for settling all sorts of controversies with regard to the Ayurvedic topics. The original *Charaka Samhita* is lost into oblivion and the one that we find to-day is not the work of a single author which its name signifies. But it is a work in which there is a considerable interpolation. A critical study of the book will convince the reader that the book is not properly arranged, and the style and the diction in which the earlier part of the book is written are far different from those in which the latter part of the book is written. Thus we see that the book has been revised and enlarged by many a scholar in different ages. Similar is the case with *Sushruta Samhita*. It has been interpolated, revised and enlarged by different scholars on different occasions until finally in the *Age of Buddha* the current edition of the work has assumed its present form.

Thus we see that a very little quantity of what we see in the modern Ayurvedic literature is written by Vedic scholars. And when these are being adhered to with the Vedic reverence, why not the Science of Pulse which has got reasons for its recommendation? And in this connection, I cannot resist the temptation of quoting a *Sloka* from *Astangahridayam* of *Bagbhata* in support of my argument that the merit of a book should always be considered as its best recommendation.

“ऋषिप्रणीते प्रीतिश्चेन्मुक्त्वा चरकसुश्रुतौ ।

भेदाद्याः किं न पठ्यंते तस्माद् ग्राह्यं सुभाषितम्” ॥

If a book is to be read because it is written by a sage, then why do people read the works of *Charaka* and *Sushruta* and not those of *Vela* and others ? Therefore, a book that is well written should be read.

Another argument, that may be adduced for repudiating the above views, is our discussion about *Rasa-Chikitsa* i.e., the Indian Chemistry of Medicines. It is admitted on all hands that India is the home of the Science of Chemistry. Western historians have unhesitatingly admitted that it was in India alone that the various Chemical mixtures and compounds were first used as medicines. In modern times western physicians are loud in their praise of *Makaradhwaja* as enunciated by Indian Chemistry of Medicines and they gain wonderful results by its applications in many a complicated case. In the Indian Chemical Science the number of medicines more efficacious than *Makaradhwaja* is more than one thousand. In no country in the world has Chemical Science advanced so far. But in the original and authentic works of *Charaka* and *Sushruta* no mention has been made of mercury and other metallic ingredients. And yet *Rasa-Chikitsa* is held in high esteem and openly taken recourse to by the so-called advocates of the above views.

There are some physicians who, on account of the loss of *Brahmacharyya* and the required *Sadhana*, (practice) fail to enter into the intricate principles of

the science and art of feeling the pulse as a means of diagnosing diseases and are not prepared to give it the due recognition it so richly deserves.

But really speaking, there is a great probability of the Indian Science of Pulse having been originated in the Vedic Age. That the Vedic Scholars were known to its principles and made extensive use of its laws in the matter of diagnosing diseases is evident from the works of *Kanada* who flourished in the age very much prior to that of *Charaka* and *Agnibesha* who made use of the philosophy of *Kanada* in their works.

Moreover the subject seems to be Vedic in its origin inasmuch as it is inseparably connected with the Vedic *Tridosha* Theory of Ayurveda upon which the magnificent structure of the Ayurvedic edifice is founded.

But in course of time, like many other Indian subjects of importance, the Indian Science of Pulse was buried into oblivion. But the study of the subject was revived in the age of *Tantra* in which its culture had reached its zenith.

The age of *Tantra* was the most glorious age in the history of Ayurvedic treatment. It was in this age that many new and revolutionary changes came upon the different branches of Ayurveda. *Rasa-Chikitsa* or treatment by metallic medicines was a distinct feature of this age. Innumerable books dialating upon metallic ingredients such as mercury, sulphur, iron, gold etc., were written in this age. Almost all the important works of Ayurveda were revised and enlarged by various compilers of repute. But the most striking feature of this age was the culture of the Science of Pusle by the knowledge of which the physicians of the age used to diagnose diseases of patients.

# भारतीयनाड़ीविज्ञानम् ।

( प्रथमखण्डम् )

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चट्टोपाध्यायोपाधिकेन  
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एम० ए० इत्युपनामधारिणा  
ज्योतिर्भूषणेन  
कलिकाता-आयुर्वेद-कलेज  
इत्यारूपेयस्य महाविद्यालयस्याध्यक्षेण विरचितम् ।

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शकः १८५६

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मूल्यम् सार्द्धमुद्राद्वयम्

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प्रकाशितोऽयं ग्रन्थः ।

तेनैव सर्वस्वत्वमस्य  
संरक्षितम् ।

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भारतीय-नाडी-विज्ञान-नामधेय-महाग्रन्थस्य प्रथमखण्डस्य

सूचीपत्रं समाप्तम् ।



# शुद्धिपत्रम् ।

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it <i>for</i> in ....	45	16
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# भारतीयनाडीविज्ञानम् ।

## Indian Science of Pulse.

---

### प्रथमोऽध्यायः ।

#### Chapter I.

रोगमादौ परीक्षेत तदनन्तरमौषधम् ।

ततः कर्म भिषक् पश्चाद् ज्ञानपूर्वं समाचरेत् ॥

At first the physician should ascertain the disease, then the medicine, and last of all, he should begin the treatment with proper care.

आदौ सर्वेषु रोगेषु नाडीजिह्वाग्रमूत्रकम् ।

परीक्षेत तथा वैद्यः तन्निदानं चिकित्सयेत् ॥

At first the physician should examine the pulse, tongue and urine of the patient and then treat his disease according to Pathology ( *Nidana* ).

नाडीं नेत्रं मुखं जिह्वां मूत्रग्रीवानखानि च ।

निरीक्ष्य यत्नतो रोगं बोधयेद् भिगगुत्तमः ॥



• The physician should ascertain the disease after having carefully examined the pulse, eyes, face, tongue, urine, neck & nails.

**अथ नाड़ीज्ञानस्यावश्यकता ।**

**Necessity of the knowledge of the pulse.**

**नाड़ीपरीक्षामाचष्टे सद्यः प्रत्ययकारिणीम् ।**

**यदभ्यासपरो वैद्यः सर्वज्ञो भवति ध्रुवम् ॥**

The art of pulse examination expresses facts which are at once convincing. The physician who is well versed in it becomes surely all-knowing.

**नाड़ीजिह्वाग्रमूत्राणां परीक्षां यो न विन्दति ।**

**मारयेताशु वै जन्तुं स वैद्यः शमनः स्मृतः ॥**

The physician, who does not know the various examinations of the pulse, urine and tongue soon kills the patient and is known as Yama ( the god of death ).

**यथा वीणागता तन्त्री सर्वरागान् निवेदयेत् ।**

**तथा हस्तगता नाड़ी विविधामयलक्षणम् ॥**

Just as the strings of a lute give expression to all the musical modes, so the pulse felt by the hand can bring to light the various symptoms of the diseases.

एवं बहुविधेर्ज्ञेयं रोगज्ञानैकसाधनं ।

नाड़ीतन्त्रं स्वतन्त्रं स्याद् भिषजां प्रागाजीवनम् ॥

So the study of the self-dependent science of sphygmology, capable of being learnt in various ways and the only means of diagnosing diseases, should be the primary aim on the part of the physician for the whole life.

नाड़ीज्ञानलाभोपायः ।

The means of acquiring knowledge of  
Pulsation.

यथा ब्रह्मपरिज्ञानं नृणां भवति दुर्लभं ।

तथा नाड़ीपरिज्ञानमतिदुर्लभमीरितं ॥

स्वयं स्वस्थतरो भूत्वा परस्य परिशोधयेत् ।

अन्यथा ह्यगदङ्कारः हास्यहेतुर्न संशयः ॥

तस्मान्नाड़ीपरिज्ञानं दुर्लभं च जगुर्बुधाः ।

उपायश्च विजानीयाद् विना नाड़ीं न केवलम् ॥

As the knowledge of Brahma is difficult to be attained by men, so the knowledge of pulse is said to be difficult to be attained. Himself in a healthy condition, one should examine the pulse of another, otherwise he will undoubtedly fail to find out the

disease and will be a cause of laughter. Accordingly, the learned men have spoken of the difficulty of learning the pulse examination. There is no other means than by the pulse only.

**कचिद्ग्रन्थानुसन्धानादेशकालविभागतः ।**

**कचित् प्रकरणाच्चापि नाड़ीज्ञानं भवेदपि ॥**

The knowledge of pulse examination can be acquired at times by studying works on the subject according to the place and time and at times by attending lectures ( discussing on the subject).

**सद्गुरोरुपदेशाच्च देवतानां प्रसादतः ।**

**नाड़ीपरिचयः सम्यक् प्रायः पुण्येन जायते ॥**

The pulse examination can be properly studied under the guidance of an experienced tutor and by the grace of gods and by one's own virtue.

**शास्त्रेण सम्प्रदायेन तथा स्वानुभवेन च ।**

**परीक्षेद् रत्नवच्चासावभ्यासादेव जायते ॥**

The pulse should be examined in accordance with shastras, traditional knowledge and one's experience like examining a gem. The knowledge is gained by practice only.

**स्पर्शनादिभिरभ्यासाद् नाड़ीज्ञो जायते भिषक् ।**

**तस्मात् परामृशेन्नाड़ीं सुस्थानामपि देहिनाम् ॥**

The physician can be expert in pulse examination by practice from feeling the pulse, so he should feel the pulse of a healthy person.

**यल्लक्षणा तु नैरुज्ये नोदितायां तथा रुजि ।**

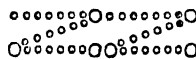
**वयःकालरुजां भेदैर्भिन्नभावं विभर्त्ति सा ॥**

The pulse of a diseased person is not the same as that of a healthy one ; for the pulse takes different attitudes in connexion with the difference of the ( patient's ) age, time and the peculiar character of the disease.

**तदवस्थामतः प्राज्ञः सर्वथा सर्वकालिकीम् ॥**

**ज्ञातुं यतेत मतिमान् लक्षणैः सुसमाहितः ॥**

Therefore, the skilful and intelligent physician should try to know with all his heart the condition of pulse of all time with reference to the symptoms.



## द्वितीयोऽध्यायः ।

### Chapter II.

अथ नाडीचक्रमाह ।

The Pulse System.

सार्द्धत्रिकोट्यो नाड्यो हि स्थूलाः सूक्ष्माश्च देहिनाम् ।  
नाभिकन्दनिवद्धास्तास्तिर्यग्गूढ्वर्धमधःस्थिताः ॥

There are altogether thirty-five million arteries in the human body comprising small and big ones. These being attached to the umbilical cavity remain distributed in the system in zigzag, upward and downward state.

द्वासप्ततिसहस्रन्तु तासां स्थूलाः प्रकीर्तिताः ।

देहे धमन्यो धन्यास्ताः पञ्चेन्द्रियगुणावहाः ॥

Of these arteries seventy-two thousand are big in size and these are the best arteries which perform the functions of the five organs of the human system, viz., eyes, ears, nose, tongue and skin.

तासाञ्च सूक्ष्मशुषिराणि शतानि सप्त

स्युस्तानि यैरसकृदन्तरसं वहद्भिः ।

आप्याय्यते वपुरिदं हि नृणाममीषाम्  
अम्भःश्रवद्भिरिव सिन्धुशतैः समुद्रः ।

Of these 72,000 arteries, 700 have got small holes. They always carry the essence of food by which the human body is being nourished as the ocean by rivers and tributaries.

आपादतः प्रततगात्रमशेषेषा-  
मामस्तकादपि च नाभिपुरःस्थितेन ।  
एतन्मृदङ्ग इव चर्मचयेन नद्धं  
कायं नृणामिह शिराशतसप्तकेन ॥

Just as a *mridanga* (a kind of musical instrument) is closely tied down by means of strings made of skin, so also is the human body by these 700 arteries spread out from head to foot, from its centre in the umbelic cavity.

सप्तशतानां मध्ये चतुरधिका विंशतिः  
स्फुटास्तासाम् ।

एका परीक्षणीया दक्षिणकरचरणविन्यस्ता ॥

Of these 700 arteries twenty-four are distinctly felt. Amongst these 24 arteries, only one spread in the right hand and right foot, is to be examined.

तिर्यक् कूर्मो देहिनां नाभिदेशे,  
 वामे वक्त्रं तस्य पुच्छञ्च याम्ये ।  
 ऊर्ध्वे भागे हस्तपादौ च वामौ,  
 तस्याधस्तात् संस्थितौ दक्षिणौ तौ ॥  
 वक्त्रे नाड़ीद्वयं तस्य पुच्छे नाड़ीद्वयं तथा ।  
 पञ्च पञ्च करे पादे वामदक्षिणभागयोः ॥

There is a tortoise in the navel region of the human body in a diagonal position, with the mouth directed to the left and tail to the right. The left arms and legs are placed in the upper region and the right arms and legs in the lower part. There are two *nadis* in the mouth, two in the tail and five in each of the right and left arms and legs.

स्त्रीणामूर्ध्वमुखः कूर्मः पुंसां पुनरधोमुखः ।  
 अतः कूर्मव्यतिक्रान्तात् सर्वत्रैष व्यतिक्रमः ॥  
 लक्ष्यते दक्षिणे पुंसां या च नाड़ी विचक्षणैः ।  
 कूर्मभेदेन वामानां वामे चैवावलोक्यते ॥  
 नाड़ी सव्ये च क्लीवानामिति कृत्वा समाचरेत् ।

The tortoise has its mouth directed upwards in the female and downwards in the male ; all the discrepancies are due to this difference in the position of the tortoise. In male, the *nadis* are felt on the right side

and in female on the left side due to this difference in the position of the tortoise. The pulse of those who are born eunuchs is to be examined on the left side.

## परीक्षास्थानानि ।

The Sites to be examined.

नाड्योऽष्टौ पाणिपात्कण्ठनासोपान्तेषु या स्थिताः ।  
तासु जीवस्य सञ्चारं प्रयत्नेन निबोधयेत् ॥

The beating of the eight arteries in the hands, feet, throat and nose should be carefully examined.

अन्यच्च—

पाणिपात्कण्ठनासाक्षिकर्णजिह्वान्तमेढ्रगाः ।  
वामदक्षिणतो लक्ष्याः षोडश प्राणबोधने ॥

The sixteen arteries at the end of the hands, throat, nose, eyes, ears and in the penis which signify life, should be examined.

अजीर्णमामदोषञ्च ज्वरस्यागमनं तथा ।

वातपित्तकफोद्रेऽके हस्तनाडी विदर्शयेत् ॥

The pulse at the wrist reveals indigestion, presence of mucous, onset of fever and derangement of Vayu (air), Pitta (heat) and Kapha (water).



आगन्तुकं ज्वरं तृष्णामायासं मैथुनक्रमम् ।  
भयं शोकश्च कोपश्च कण्ठनाडी प्रकाशयेत् ॥

The pulse in the neck reveals the nature of accidental fever, thirst, fatigue, sexual union, fear, bereavement and anger.

मरणं जीवनं कामं कण्ठरोगं शिरोरुजाम् ।  
श्रवणाननजान् रोगान् नासानाडी निदर्शयेत् ॥

The pulse in the nose reveals the life and death of the patient, sexual desire, and diseases of the throat, head, ear and mouth.

अन्यच्च—

मरणं जीवनं कामं नेत्ररोगं शिरोव्यथां ।  
कर्णनेत्रगतान् रोगान् नासानाडी प्रकाशयेत् ॥

The pulse in the nose shows the life and death of the patient, passion, headache, diseases of eye, ear and face.

जीवितं लाघवं स्वास्थ्यं ज्वरस्य च विमोचनम् ।  
स्वस्थामविमुच्य हि पादनाडी विदर्शयेत् ॥

The pulse on the foot not leaving its place indicates life, lightness of body, health and freedom from fever.

## चतुर्दशनाडीनां संख्यादि ।

The names of fourteen arteries.

नाडीनामपि सर्वासां मुख्याश्चैव चतुर्दश ।  
 इडा च पिंगला चैव सुषुम्ना च सरस्वती ॥  
 वारुणी चैव पूषा च हस्तिजिह्वा यशस्विनी ।  
 विश्वोदरी कुहूश्चैव शङ्खिनी च पयस्विनी ॥  
 अलम्बुषा च गान्धारी मुख्याश्चैताश्चतुर्दश ।  
 तासां मुख्यास्तिष्ठस्तिष्ठस्त्वैकोत्तमोत्तमा मता ॥  
 मुक्तिमार्गेति सा प्रोक्ता सुषुम्ना च विश्वधारिणी ।  
 कन्दस्य मध्यममार्गे सुषुम्ना च व्यवस्थिता ।  
 पृष्ठमध्ये स्थितेनास्थ्ना सह मूर्ध्ना प्रतिष्ठिता ॥

Among the arteries fourteen are main. Their names are as follows—Ida, Pingala, Susumna, Saraswati, Varuni, Pusa, Hastijihva, Yasasvini, Visvodari, Kuhu, Sankhini, Payaswini, Alambusa, and Gandhari. Of these fourteen, the first three are important. Of these three again the third, in the Susumna is the most important. This artery is called the path of salvation. This Susumna spreads from the middle of *Nabhikanda* (Navel system) to the skull through the backbone.

## नाड्याः प्रमाणम् ।

**The nature of pulse in different places.**

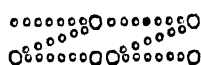
हस्तयोश्च प्रकोष्ठान्ते मणिवन्धेऽङ्गुलिद्वयम् ।

पादयोर्नाडिकास्थानं गुल्फस्याधोऽङ्गुलिद्वयम् ॥

कण्ठमूलेऽङ्गुलिद्वन्द्वं नासामूलेऽङ्गुलिद्वयम् ।

एवमप्यङ्गुलिद्वन्द्वमग्रतः कर्णरन्ध्रयोः ॥

If the pulses at the ends of forearms, in the wrists, in the heels, at the root of throat and at that of the nose, are to be examined, a place equal to two fingers in length should be felt.



## तृतीयोऽध्यायः ।

### Chapter III.

#### नाडीज्ञानसमयः ।

The time of feeling the pulse.

अरुणोदयवेलायां कराङ्गुष्ठमूलके ।

सर्वरोगा प्रदृश्यन्ते दर्पणे वदनं यथा ॥

Just as the face is clearly seen in a looking glass, so also all diseases are properly examined in the morning after sunrise at the base of the thumb.

प्रातः कृतसमाचारः कृताचारपरिग्रहम् ।

सुखासीनः सुखासीनं परीक्षार्थमुपाचरेत् ॥

Both the examiner and the examinee of the pulse should perform their respective morning duties and then sit down comfortably. After this the examiner or the physician should feel the pulse of the patient.

#### निषिद्धकालः ।

### The prohibited time.

तैलाभ्यङ्गे च सुप्ते च तथा च भोजनान्तरे ।

न तथा ज्ञायते नाडी यथा दुर्गतमा नदी ॥

The pulse should not be felt at the time of besmearing oil, of sleeping and after the finishing of meal.

Because as the current of a furious river is uncheckable so the pulse of these times is very difficult to be understood.

**सद्यः स्नातस्य भुक्तस्य क्षुत्तृष्णातपसेविनः ।**

**व्यायामक्लान्तदेहस्य सन्यङ् नाडी न बुध्यते ॥**

The pulse of the person, who has just finished his bathing, or just taken his meal or who is hungry, thirsty or heated and of the person who is fatigued due to exercise, cannot be distinctly known.

**व्यायामाविष्टदेहस्य भूतावेशे च रोदने ।**

**सुन्दरीणां संयोगे च मद्यपाने मतिभ्रमे ॥**

**भङ्गादिभक्षणे चैव यवनाभ्यासनोदके ।**

**अपस्मारे श्वासरोगे नाडी सम्यक् न बुध्यते ॥**

The pulse cannot be properly felt in exhaustion after exercise, in affection with evil spirit, in crying, after sexual intercourse, after drinking liquor, the unsound condition of the mind, after taking Bhang, after swimming in water, in Epilepsy and in Asthma.

**नाडीपरीक्षायां योग्यः वैद्यः ।**

The physician fit for feeling the pulse.

**एकचितः प्रसन्नात्मा मनसा च विशारदः ।**

**स्पृशेदङ्गुलिभिः नाडीं जानीयादक्षिणे भुजे ॥**

The physician, who is stable-minded, who is of

pacified heart and who has got the imaginative power in its highest degree, should with his three fingers feel the pulse of the right hand and ascertain its movements.

**अनन्यमतिको वैद्यः संयमितेन्द्रियस्तु हि ।**

**अङ्गुलिभिस्तु तिसृभिः नाडीमवहितः स्पृशेत् ॥**

The physician, who is single-minded, who has controlled his passions, and who is attentive, should feel the pulse with his three fingers.

**स्थिरचित्तः नीरोगश्च सुखासीनः प्रसन्नधीः ।**

**नाडीज्ञानसमर्थः स्यादित्याहुः परमर्षयः ॥**

According to the learned sages, that physician is only capable of feeling the pulse, who is attentive, is free from any disease, is seated comfortably, and is in calm disposition.

**निषिद्धः वैद्यः ।**

The physician unfit for feeling the pulse

**पीतमद्यश्च अलात्मा मलमूत्रादिवेगयुक् ।**

**नाडीज्ञानेऽसमर्थः स्याल्लोभाक्रान्तश्च कामुकः ॥**

The pulse should not be felt by the physician who is a drunkard, who is of unstable mind, who checks the call of nature, who is a greedy fellow and who is lustful,

because he is unable to have the knowledge of the pulse.

### नाड़ीपरीक्षाप्रकारः ।

The way of examination.

सव्येन रोगिधृतकूर्परभागभाजाऽ—

पीड्याथ दक्षिणकराङ्गुलिकात्रयेण ।

अंगुष्ठमूलमधिपश्चिमभागमध्ये—

नाडीं प्रभञ्जनगतिं सततं परीक्षेत् ॥

At the time of feeling the pulse the physician should press the artery of the elbow with his left hand and then the hand to be examined should be placed in a curved state. After this he should feel, with the three fingers ( index finger, middle finger and ring finger ) of his right hand, the pulse in a place two fingers in length just below the root of the thumb.

वारत्रयं परीक्षेत धृत्वा धृत्वा विमुच्य च ।

विमृश्य बहुधा वैद्यः ततो रोगं विनिर्दिशेत् ॥

The physician should feel the pulse for three times by holding and letting loose the hand and then diagnose the disease with a great deal of care.

स्पर्शनात्पीडनाद्दृष्ट्वा तादृशान्मर्दनादपि ।

तासु प्राणस्य सञ्चारं प्रयत्नेन विशोधयेत् ॥

It is by touching, pressing, heating, feeling and rubbing that a physician should ascertain the movement of life in man.

**करस्यांगुष्ठमूले या धमनी जीवसाक्षिणी ।**

**तच्चेष्टया सुखं दुःखं ज्ञेयं कायस्य पण्डितैः ॥**

The learned physician should get himself acquainted with the healthy and unhealthy condition of the body by feeling the pulse that exists at the junction of the thumb.

**प्रदर्शयेद्दोषनिजस्वरूपं**

**व्यस्तं समस्तं युगलीकृतं च ।**

**मूकस्य मुग्धस्य विमोहितस्य**

**दीपप्रभावाइव जीवनाङ्गी ॥**

Just as a light shows everything inside the room, so also the pulse which indicates life gives expression to separate Dosas (blemishes) and Dosas arising from the combination of the two Dosas or three Dosas, of the dumb, the astonished and the enchanted.

**स्त्रीणां नाङ्गीपरीक्षा ।**

The examination of the pulse of women.

**स्त्रीणां भिषग्वामहस्ते वामे पादे च यत्नतः ।**



शास्त्रेण संप्रदायेन तथा स्वानुभवेन च ॥

परीक्षेद्रत्नवच्चासावभ्यासादेव जायते ॥

The physician should feel the pulse of women in their left hand and foot according to the principles laid down by the Shastras according to tradition and with the help of his imaginative faculty. Just as a jeweller becomes capable of ascertaining the exact nature of the true jewels by practice alone, so also the physician becomes capable of understanding the exact nature of the pulse by practice alone.

नाड्या नामानि ।

Names of pulse.

हिंस्त्रा स्नायुर्वसा नाड़ी धमनी धामनी धरा ।

तन्तुकी जीवितज्ञा च शिरा पर्यायवाचकाः ॥

Himstra, Snayu, Vasa, Nadi, Dhamani, Dhamani, Dhara, Tantuki, Jivitagna and Sira, these are the designations of the pulse.

परीक्षणीयाः सततं नाड़ीनां गतयः पृथक् ।

न चाध्ययनमात्रेण नाड़ीज्ञानं भवेदिह ॥

The movements of the pulse should always be examined separately. A knowledge in the science of

pulse-feeling cannot be attained by the mere reading of books.

**न शास्त्रपठनाद्वापि न बहुश्रुतकारणम् ।**

**नाडीज्ञाने मनुष्यानामभ्यासः कारणं परम् ॥**

A knowledge of the science of pulse is not obtained by the reading of Sastras nor by the hearing of many lectures about it. It is only by the practice that a man can acquire a proper knowledge of it.

**कल्याणमपि वारिष्टं स्फुटं नाडी प्रकाशयेत् ।**

**रुजां कालिकवैशिष्ट्याद्भवेत् सापि विलक्षणा ॥**

The pulse, by giving expression to certain symptoms indicates the favourable or unfavourable condition of the patient at that time.

**कस्य कीदृग्गतिस्तत्र विज्ञातव्या विचक्षणैः ।**

**अध्येतव्यं च तच्छास्त्रं सद्गुरोर्ज्ञानशालिनः ॥**

Expert physicians should acquaint themselves with the different movements of the animals. And they should learn the Sastras from a meritorious and learned preceptor.

**जलस्यलनभश्चारिजीवानां गतिभिः सह ।**

**गतयो ह्युपमीयन्ते नाडीनां भिन्नलक्षणाः ॥**

The movements of the pulse are to be compared to

the different movements of the aquatic, the earthly and the ethereal animals.

**अंगुलित्रितयैः स्पृष्ट्वा क्रमादोषत्रयोद्भवैः ।**

**मन्दां मध्यगतां तीक्ष्णां त्रिभिर्दोषैस्तु लक्षयेत् ॥**

By the touch of three fingers three kinds of Dosas (blemishes) are ascertained by the three kinds of movement of the pulse which are slow, middle and swift.

**अथ परीक्षणीयमाह ।**

**Diagnosis.**

**वातं पित्तं कफं द्वन्द्वं सन्निपातं तथैव च ।**

**साध्यासाध्यविवेकश्च सर्व्वं नाडी प्रकाशयेत् ॥**

The pulse signifies whether the disease is due to Vayu (air) or Pitta (heat) or Kapha (water) or due to the influence of two things combined or three things combined or whether the disease is curable or incurable.

**नाड्याः स्पन्दनकारणम् ।**

**The cause of the pulse beating.**

**परिव्याप्याखिलं कायं धमन्यो हृदयाश्रयाः ।**

**बहन्त्यः शोणिस्रोतः शरीरं पोषयन्ति ताः ॥**

हृदयाकुञ्चनाद्रक्तं कियदुत्प्लुत्य धामनीम् ।  
 तत्सञ्चितं तदुत्थञ्च प्रविश्य चापरास्वपि ॥  
 व्रजित्वा निखिलं देहं ततो बिशति फुस्फुसम् ।  
 फुस्फुसाद्हृदयं याति क्रियैवं स्यात् पुनः पुनः ॥  
 रुधिरौत्प्लववेगेन धमनी स्पन्दते मुहुः ।  
 उत्प्लवप्रकृतेर्भेदाद्भेदः स्यात्स्पन्दनस्य च ॥  
 स्थौल्यादिकं धमन्याश्च तत्प्रकृत्यैव जायते ।  
 तत्प्रकारान् समासेन ब्रुवे वत्स ! निशामय ॥

The arteries attached to the heart, spread over the whole body, carry the current of blood and nourish the system. Due to contraction of the heart, blood leaps over the arteries and enters into other veins. It passes through the whole body and then enters into the heart. Then again it goes to the lungs, from the lungs to the heart, and this work is being done repeatedly. Due to this circulation of blood the arteries beat again and again ; and owing to the difference in the nature of the circulation, we find difference in the beating of arteries. The thickness, lightness and other conditions of the pulse are caused by that nature of circulation. About its varieties and modal differences I propose to speak in brief. Please hear with attention.

## नाडीस्पन्दनसंख्या ।

### Number of Pulsation.

षष्ठ्या स्पन्दास्तु मात्राभिः षट्पञ्चाशद्भवन्ति हि ।

शिशोः सद्यः प्रसूतस्य पञ्चाशत् तदनन्तरम् ।

चत्वारिंशत् ततः स्पन्दाः षट्त्रिंशदयौवने ततः ।

प्रौढस्यैकोनत्रिंशत् स्युर्वाद्धैकेऽष्टौ च विंशतिः ॥

Of a new-born child, the number of the beating of the pulse is 56 during the time that is taken in uttering 60 hard consonants i.e. in 1 pala. Afterwards it gradually diminishes to 50, 40 and to 36 in youth and to 29 in mature age and 28 in old age.

पुंसोऽतिस्थविरस्य स्युरेकत्रिंशदतः परम् ।

योषितां पुरुषानाञ्च स्पन्दास्तुल्याः प्रकीर्तिताः ।

प्रौढानां रमणीनान्तु व्याधिका सम्मता बुधैः ॥

Then in extreme old age the pulsation again increases to 31. This pulsation is equal in case of male and female alike but with this difference that in mature women the number increases by 2.

The time taken in pronouncing a hard consonant is called a Prana, 6 Pranas make one Pala, 60 Palas make one Danda.

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## चतुर्थोऽध्यायः ।

### Chapter IV.

स्वस्थस्य नाडीलक्षणम् ।

The pulse of a healthy person.

भूलताभुजगप्राया स्वस्था स्वास्थ्यमयी शिरा ।

सुखितस्य स्थिरा ज्ञेया तथा वलवती मता ॥

The movement of the pulse of a healthy person is distinct like that of an earthworm. Moreover, the movement of the pulse of a healthy body is slow but strong.

सुव्यक्तता निर्मलत्वं स्वस्थानस्थितिरेव च ।

अमन्दत्वमचाञ्चल्यं सर्वासां शुभलक्षणम् ॥

The pulse, which beats properly, which is clear, which is in its own place, which is free from defects of any kind and which is not rapid, is a healthy one.

**नाड्याः कालानुसारिणी गतिः ।**

The movement of the pulse according to time.

**प्रातः स्निग्धमयी नाडी मध्याह्ने चोष्णतान्विता ।**

**सायाह्ने धावमाना च रात्रौ वेगविवर्जिता ॥**

The pulse beats mildly in the morning, quickly at noon, rapidly in the evening and moderately at night.

**वर्षासु शिशिरे वायुः पित्तं शरदुष्णके ।**

**वसन्ते तु कफः कुप्येदेषा प्रकृतिरार्त्तवी ॥**

The predominance of Vayu (air) is felt in the rainy season and winter, that of Pitta (heat) is felt in the autumn and summer, and that of Kafa (water) in the spring. These are the normal variations in the pulse condition.

**यथात्तु कुपितो दोषो दोषप्रकृतिरुच्यते ।**

The normal variation in the pulse condition according to change of seasons is in accordance with the exact nature of the normal pulse.

**सूर्योदयं समारभ्य घटिका च दशक्रमात् ।**

**ऋतवः सूर्योदयात् अहोरात्रं दिने दिने ॥**

**वसन्तो ग्रीष्मवर्षा च शरद्धेमन्त-शिशिराः ।**

**वसन्तश्चैव पूर्वाह्ने ग्रीष्मो मध्यन्दिनं तथा ॥**

अपराह्णे प्रावृषः स्युः प्रदोषे शरदः स्मृताः ।

अर्द्धरात्रौ तु हेमन्तः शेषे शिशिरः स्मृतः ॥

From sun-rise, during the course of day and night, the six seasons beginning with spring appear and each occupies ten Dandas i. e., 4 hours. Spring appears in the morning, summer at mid-day, the rainy season in the afternoon, autumn after the evening, the dewy season (Hemanta) at mid-night and winter in the latter part of the night.

नाड़ी यथाकालगतिस्त्रयाणां

प्रकोपशान्त्यादिभिरेव भूयः ।

A pulse that beats according to the excess or alleviation of the three *doshas* in their proper time is not said to be faulty.

उक्तं हि

“रात्रेरादौ श्लेष्मा, मध्ये पित्तं, शेषे वायुरेवं दिनस्य । वसन्ते कफस्य, शरदि पित्तस्य, वर्षासु वायोः कोपः एवं भुक्तादौ भुक्तमात्रे कफस्य, मध्ये पच्यमानावस्थायां पित्तस्य, सम्यक् परिणते वायो-रिति ।”

The predominance of Slesma (water) is felt in the first part of the day and night, that of Pitta (heat) in the second part and that of Vayu (air) in the third part. The predominance of Kafa (water) is felt in the



spring, that of Pitta (heat) in the early part of autumn and that of Vayu (air) in the rainy season in the human system.

The predominance of Kafa (water) is felt after the taking of meal, that of Pitta (heat) is felt during the period of digestion and that of Vayu (air) after the meal is digested.

**पूर्वाह्णे धमनी वसन्तगुणा मध्याह्णे ग्रैष्मिकम् ।**

**सायं प्रावृषिकं प्रदोषे वसन्तं निशाह्णे शरत् ॥**

**वर्षाकालगुणा निशान्तकाले ज्ञेया भिषजाक्रमात् ॥**

In the fore-noon the pulse resembles the nature of the spring ; in the noon it resembles the nature of the summer ; and in the after noon it resembles the nature of the rainy season. In the first part of the night the pulse resembles the nature of the spring ; in the second part of the night it resembles the nature of the autumn ; and in last part of the night it resembles the nature of the winter.

**शीते वक्रा वसन्ते तु स्थिरा ग्रीष्मे तु चञ्चला ।**

**वर्षासु चञ्चला नाडी शरद्यपि च चञ्चला ।**

**हेमन्ते चपला नाडी ऋतुभेदे गतिस्तथा ॥**

The pulse becomes crooked in the winter, slow in the spring and quick in the remaining seasons.

**प्रातः स्निग्धमयी नाडी मध्याह्णे उष्णतान्विता ॥**

**सायाह्णे धावमाना या चिराद् रोगविवर्जिता ॥**

The pulse, which is soft in the morning, jerky in the noon and quick in the afternoon indicates that the patient was neither ill in the near past nor will be so in the near future.

**एका नाडी त्रिधा भिन्ना वातपित्तकफात्मिका ।**

**तर्जन्याग्रे वातनाडी पित्तनाडी द्वितीयगा ॥**

**तृतीया कफनाडी स्यादेवं नाडी त्रिधा मता ।**

The single *nadi* (pulse) is divided into three parts and possesses the characteristics of Vayu (air), Pitta (heat) and Kapha (water). The Vayu *nadi* lies beneath the first finger, the Pitta *nadi* beneath the second and the Kapha *nadi* beneath the third. Thus the single *nadi* is divided into three portions.

**नाड्या भेदाः ।**

Kinds of the pulse.

**तत्र कायनाडी त्रिविधा । एका वायुवहा । अन्या**

**मूत्रविडस्थिरसवाहिनी । अपराहारवाहिनीति ॥**

There are three kinds of pulse in the body. The first kind of pulse carries air ; the second carries stool, urine, bone and juice, and the third carries food.

**कन्दमध्ये स्थिता नाडी सुषुम्नेति प्रकीर्त्तिता ।**

**तिष्ठन्ते परितः सर्वाश्चक्रेऽस्मिन्नाडिकास्ततः ॥**

The pulse residing in the navel is called *susumna* ; and all the other pulses surround this *susumna* and the navel circle.

नाभिमध्ये स्थिता नाड़ी गोपुच्छाकृतिः सर्व्वतः ।

तिष्ठन्ते परितः सर्वास्ताभिव्याप्तमिदं वपुः ॥

The pulse system lies within the navel and looks like the tip of the cow's tail. Thus the human body is surrounded by all these veins.

नाड्या स्पर्शः ।

The touch of the pulse.

पित्तनाड़ी भवेदुष्णा कफनाड़ी तु शीतला ।

वातनाड़ी भवेन्मध्या एवं स्पर्शविनिर्णयः ॥

The touch of Pitta-nadi is worm, that of Kapha-nadi is cold and that of Vata-nadi is neither worm nor cold.

नाड्या देवता ।

The presiding deities of pulse.

वातनाड़ी भवेत् ब्रह्मा पित्तनाड़ी च शङ्करः ।

श्लेष्मनाड़ी भवेद् विष्णुस्त्रिदेवा नाड़ीदेवता ॥

Brahma, Sankar and Vishnu—these are the respective presiding deities of Vayu-nadi, Pitta-nadi and Slesma-nadi.

नाड्या वर्णः ।

The colour of the pulse.

वातनाड़ी भवेन्नीला पित्तनाड़ी तु पाण्डुरा ।

श्वेता तु कफनाड़ी स्यादेवं वर्णानि संवेत् ॥

Colours of Vata-nadi, Pitta-nadi and Kapha-nadi are respectively blue, pale and white.

### वातादिस्वभावक्रममाह ।

The respective nature of Vayu,  
Pitta & Kapha.

आदौ च वहते वातो मध्ये पित्तं तथैव च ।

अन्ते च वहते श्लेष्मा नाडिकात्रयलक्षणम् ॥

The movement of the pulse under the fore-finger is that of Vayu (air), under the middle finger is that of Pitta (heat) and under the ring finger is that of Kapha (water).

The meaning of the above sloka is very plain and simple. And this is the meaning advocated by most of the Ayurvedic authorities. But there are some scholars who have rejected it and set forth different views. Thus the following two slokas have been a source of confusion and criticism to many.

अन्यच्च—

Another View.

आदौ च वहते पित्तं मध्ये श्लेष्मा तथैव च ।

अन्ते प्रभञ्जनो ज्ञेयः सर्वशास्त्रविशारदैः ॥

Some veteran scholars are of opinion that the movement of Pitta (heat) should be felt in the beginning, that of Slesma (water) in the middle and that of Vayu (air) in the end.

### अपरञ्च

### Another opinion.

आदौ च वहते श्लेष्मा मध्ये पित्तं तथैव च ।

अन्ते प्रभञ्जनो ज्ञेय नाडीज्ञैस्तु विशारदैः ॥

Some experts in the Science of pulse have said that the Slesma (water) flows first, then comes the Pitta (heat) and the Vayu (air) last of all.

We quote below fourteen slokas from Nadi-Darpan of Datta Ram, a very learned author of Sphygmology in Ayurveda, which serve to remove all points of controversy brought about by the introduction of the above two slokas relating to the assignment of places to the three Doshas, namely Vayu (air), Pitta (heat) and Slesma (water) in their natural order,—an order advocated by almost all the Ayurvedic Physicians from time immemorial.

“इदानीं कथयिष्यामि स्वमतं शास्त्रसम्मतम् ॥

मित्रारोपितव्याम् खण्डनं लोकरजनम् ॥

वातमग्रे वदन्त्येके पित्तमग्रे च केचन ।

हास्यास्पदमिदं सर्वं न तु सत्यं ममागपि ॥

Now is being described another view more liked by the people according to the principles of the shastras, which will nullify all false and contradictory opinions. According to some men Vayu-nadi beats first, while others are of opinion that Pitta-nadi beats first. But all these opinions are not true in the least.

सति पित्तभवे व्याधौ बुद्ध्यतिक्रमतो यदि ।

वातकोपवशादेवमादौ ज्ञात्वा धरागतिम् ।

प्रददेद्भेषजं ह्युष्णं तद्दोषविनिवृत्तये ।

तदा नूनं भवेन्मृत्युः पित्तकोपेन भूयसा ॥

Suppose the disease of some patient is due to Pitta. But the physician applies worm medicine (which is efficacious in removing diseases due to the excess of Vayu) taking the first beating to be of Vayu-nadi through mistake. Now the result is that the furious Pitta (heat) and the worm medicine applied coming together cause the death of the patient

सति वातोभवे व्याधौ बुद्ध्यतिक्रमतो यदि ।

नाडीगतिं पित्तवशादादौ ज्ञात्वा ततो भिषक् ।

प्रददेद्भेषजं शीतं तद्दोषविनिवृत्तये ।

Suppose the disease is due to Vayu (air) But the physician applies cold medicine ( which is efficacious in removing diseases due to the excess of Pitta [heat] ) taking the first beating to be of Pitta (heat) through mistake. Now the result is that the patient dies due to the extreme excess of Vayu (air)

अत्याश्चर्यामिदं लोके वर्तते दृश्यतां यथा ।

वदन्त्येके दिनं रात्रिं केऽपि रात्रिं दिनं तथा ॥

एवं स्वेच्छाभिलापेन स्वल्पलोभेन मानवाः ।

रोगिनां सुप्रियान् प्राणान्हरन्ति ज्ञानवर्जिताः ॥

It is very strange to see that some ignorant physicians take the day to be the night and the night to be the day and kill the valuable lives of patients for a little gain.

अत एवं मया चित्ते सर्व्वमानीय तत्त्वतः ।

कथ्यते नास्ति नास्तीहनाडीस्थानविचारणा ॥

Therefore, considering all the different aspects of the question, I come to the conclusion that it is not wise to bother our heads in assigning places to pulse.

किन्तु नाडीगतिः श्रेष्ठा शास्त्रकारै प्रकीर्तिताः ।

न च तत्रहि सन्देहो लेशमात्रोऽपि विद्यते ॥

But those, who are adept in the art of feeling pulse, lay greatest stress upon the movements of the

pulse. And we think that there is no doubt about the practice.

**तत्प्रकारोप्ययं ज्ञेयः सावधानतया किल ।**

**यथा सर्पजलौकादिगतिर्वातस्य गद्यते ॥**

Therefore, the nature of the movement is to be carefully ascertained. The movement of Vata-nadi is like that of serpents and leeches.

**न तत्र कुरुते कोऽपि पित्तश्लेष्मभवं भ्रमम् ।**

**कुलिङ्गकाकमण्डूकगतिः पित्तस्य कीर्त्यते ॥**

In the above case, no one should take it to be the movement of Pitta-nadi or Kapha-nadi. The movement of Pitta-nadi is like that of Kulinga, crows and frogs.

**न तत्र कोऽपि कुरुते वातश्लेष्मभवं भ्रमम् ।**

**कपोतानां मयूराणां हंसकुक्कुटयोरपि ॥**

**या गतिः सा च विज्ञेया कफस्यैव गतिर्नृभिः ।**

**न तत्र कोऽपि कुरुते वातपित्तभवं भ्रमम् ॥**

If a physician mistakes a disease born of Pitta as a case of perversion of Vayu from the first movement of the pulse, and then prescribes a medicine of heating character for the removal of the symptoms, the result will be inevitable death due to the excess of Pitta-movement.



In the former case, nobody should take it to be the movement of Vayu or Kapha. The movement of Kapha-nadi is like that of pigeons, pea-cocks, swans and cocks. And here nobody mistakes it to be the movement of Vayu (air) or Pitta (heat)

**अथ वातादीनां क्रमेण स्वभावमाह ।**

**The natural movement of pulses.**

**With reference to Vayu, Pitta, & Kapha.**

**वाताद्वक्रगता नाड़ी चपला पित्तवाहिनी ।**

**स्थिरा श्लेष्मवती ज्ञेया मिश्रिते मिश्रिता भवेत् ॥**

The movement of the pulse becomes crooked in the case of the excess of Vayu (air); rapid in the case of the excess of Pitta, heavy in the case of Kapha and mixed in the case of mixed blemishes.

**सर्पजलौकादिगतिं वदन्ति विबुधाः प्रभञ्जने नाड़ीम् ।**

**पित्ते च काकलावकभेकगतिं विदुः सुधियः ॥**

**राजहंसमयूराणां पारावतकपोतयोः ।**

**कुक्कुटादिगतिं धत्ते धमनी कफसंवृता ॥**

Experts have said that the movement of the pulse becomes crooked like that of the snake, leech and scorpions in the case of the excess of Vayu (air). In the case of the excess of Pitta (heat) the movement

is like that of the crow, the Lava and the frog. And the movement of the pulse of Kapha (water) is like that of the gander, the pea-cock, the pigeon, the dove and the cock.

### द्वन्द्वजनाङ्गीगतिः ।

**The movement of the pulse in the case of mixture.**

मुहुः सर्पगतिं नाङ्गीं मुहुर्भेकगतिं तथा ।

वातपित्तद्वयोद्भूतां प्रवदन्ति विचक्षणाः ॥

The learned have said that when the movement of the pulse is frequently like that of the snake and that of the frog at frequent intervals, it is to be regarded as the case of the excess of both the Vayu (air) and Pitta (heat)

भुजगादिगतिञ्चैव राजहंसगतिं तथा ।

वातश्लेष्मसमुद्भूतां भाषन्ते तद्विदो जनाः ॥

The expert physicians have said that the movement of the pulse assumes the nature of the movement of the snake and the gander in the case of the excess of Vayu and Kapha.

मण्डूकादिगतिं नाङ्गीं मयूरादिगतिं तथा ।

पित्तश्लेष्मसमुद्भूतां प्रवदन्ति महाधियः ॥

The good physicians have said that the movement of the pulse assumes the nature of the movement of the frog and the peacock in the case of the excess of Pitta and Kapha.

## प्रकारान्तरम् ।

### The second way.

वातेऽधिके भवेन्नाड़ी प्रव्यक्ता तर्जनीतले ।

पित्ते व्यक्ता मध्यमायां तृतीयाङ्गुलिगा कफे ॥

The beating of the pulse due to Vayu (air) is felt under the index finger, that due to Pitta (heat) is felt under the middle finger and the pulse of Kapha (water) is felt under the ring finger.

तर्जनीमध्यमामध्ये वातपित्ताधिके स्फुटा ।

अनामिकायां तर्जन्यां व्यक्ता वातकफे भवेत् ॥

The beating of the pulse due to Vayu and Pitta is felt in the middle of the index and the middle finger ; and the pulse due to Vayu and Kapha beats just under the middle finger and the ring finger.

मध्यमानामिकामध्ये स्फुटा पित्तकफेऽधिके ।

अङ्गुलित्रितयेऽपि स्यात् प्रव्यक्ता सन्निपाततः ॥

The pulse of Pitta and Kapha beats in the middle of the middle finger and the ring finger ; and the

beating of the pulse due to the three Dosas ( Vayu, Pitta and Kapha ) is felt under all the three fingers as told before.

**वक्रमुत्प्लुत्य चलति धमनी वातपित्ततः ।**

**वहेद्वक्रश्च मन्दश्च वातश्लेष्माधिकं त्वचः ॥**

**उत्प्लुत्य मन्दं चलति नाडी पित्तकफेऽधिके ।**

The pulse, due to the excess of Vayu and Pitta, jumps and takes a crooked motion ; the pulse, due to the excess of Vayu and Kapha, goes sometimes crookedly and sometimes mildly ; and the pulse, due to the excess of Pitta and Kapha, jumps and then takes a slow motion.

**त्रिदोषे नाडीलक्षणम् ।**

**The nature of the pulse in the case of  
three “Dosas ”**

**उरगादिलावकादिहंसादीनाश्च बिभ्रती गमनम् ।**

**वातादीनाश्च समं धमनी सम्बद्धमाधत्ते ॥**

The pulse, due to the excess of the three Dosas, moves just like the snake, the Lava and the gander. This is the case when the three Dosas are equal.

लावतित्तिरवातार्कगमनं सन्निपाततः ।

कदाचिन्मन्दगमना कदाचित्शीघ्रगा भवेत् ।

त्रिदोषप्रभवे रोगे विज्ञेया हि भिषग्वरैः ।

In diseases where all the three 'dosas' are at work, the pulse moves like birds, 'lava', 'bater' and partridge, being at times fast and at times slow.

काष्ठकुट्टो यथा काष्ठं कुट्टते चातिवेगतः ।

स्थित्वा स्थित्वा तथा नाडी सन्निपाते भवेद् ध्रुवम् ।

अङ्गुलि त्रितयेऽपि स्यात् प्रव्यक्ता सन्निपाततः ॥

Just as the woodpecker eats into a particular piece of wood at an interval with a great deal of force, so also the pulse in the Sannipata beats very forcibly underneath the three fingers.

कदाचिन्मन्दगा नाडी कदाचिच्छीघ्रगा भवेत् ।

त्रिदोषप्रभवे रोगे विज्ञेया च भिषग्वरैः ॥

In cases where three dosas are predominant, the pulse moves sometimes slowly and sometimes quickly.

नाड्या असाध्यत्वम् ।

**The nature of a pulse incapable of being restored to the natural condition.**

मन्दं मन्दं शिथिलशिथिलं व्याकुलं व्याकुलं वा ।

स्थित्वा स्थित्वा वहति धमनी याति नाशं च सूक्ष्मा ॥

नित्यं स्थानात् स्खलति पुनरप्यङ्गुलिं संस्पृशेद्वा ।  
भावैरेवं बहुविधविधैः सन्निपातादसाध्या ॥

The pulse sometimes beats slowly, sometimes loosely, sometimes bewilderedly, sometimes beats and sometimes does not, sometimes stops, sometimes becomes thready, sometimes it goes away from its own place and then again touches the finger. These are the signs of the serious type of Sannipata. A pulse of this type is incapable of being restored to its normal condition.

महादाहेऽपि शीतत्वं शीतत्वे तापिता शिरा ।  
नानाविधगतिर्यस्य तस्य मृत्युर्न संशयः ॥

When the pulse is cold but the body warm, again when the pulse is warm but the body cold and when the pulse has got various movements, the patient must die.

त्रिदोषे स्पन्दते नाडी मृत्युकालेऽपि निश्चला ।

The pulse beats in the case of the excess of the three Dosas but it does not at the time of death.

पूर्वं पित्तगतिं प्रभञ्जनगतिं श्लेष्मानमाबिभ्रतीम् ।

स्वस्थानभ्रमणं मुहुर्विदधतीं चक्रादिरुद्धामिव ॥

तीव्रत्वं दधतीं कलापिगतिकां सूक्ष्मत्वमातन्वतीम् ।

नो साध्यां धमनीं वदन्ति सुधियो नाडीगतिज्ञानिनः ॥

Learned experts in the science of pulse consider that pulse to be incapable of being restored to normal condition, which frequently changes its movements by way of changing its own places like a man sitting on a revolving wheel and moves sometimes very quickly and sometimes very slowly like a peacock.

**यात्युच्चा च स्थिरात्यन्ता या चेयं मांसवाहिनी ।**

**या च सूक्ष्मा च वक्रा च तामसाध्यां विदुर्बुधाः ॥**

The wise consider that pulse to be incapable of being restored to its normal condition, which takes an extremely upward course, becomes very slow, moves like an animal that has taken bellyful meat and becomes entangled and crooked.

**नाड्याः सुखसाध्यत्वम् ।**

The nature of the pulse easily capable of being restored to normal condition.

**यदा यं धातुमाप्नोति तदा नाड़ी तथागतिः ।**

**तथा हि सुखसाध्यत्वं नाड़ीज्ञानेन बुध्यते ॥**

If the pulse beats in harmony with the nature of the place it occupies, it is very easy to restore it to its normal condition.

स्पन्दते चैकमानेन त्रिंशद्वारं यदाधरा ।

स्वस्थानेन तदा नूनं रोगी जीवति नान्यथा ॥

If the pulse beats thirty times in its own place without any interval, the patient must live.

भुक्तस्य वान्तस्य च मेदुरस्य

निद्रारतस्याति तथा रिरंसोः ।

कफाकुलस्याति सुखे रतस्य

स्थौल्यं दधाना शिथिलं प्रयाति ॥

The pulse of the man, who has got much fat, who has taken meal just now, who has vomitted just now, who is engrossed in deep sleep, who is yearning after sexual connection, who is busy in talking, or engaged in pleasure-seeking, and who has got much phlegm in his system, beats leisurely.



## पञ्चमोऽध्यायः ।

### Chapter V.

असाध्यत्वापवादमाह ।

**Exceptions in cases which seem  
to be incurable**

भारप्रवाह मूर्च्छाभयशोकप्रमुखकारणान्नाड़ी ।  
संमूर्च्छितापि गाढं पुनरपि सा जीवितं धत्ते ॥

Sometimes the pulse ceases to beat on account of swoon, fear, sorrow, the carrying of heavy loads. This cessation of the beating does not indicate death ; for the pulse beats again after sometime.

पतितः सन्धितो भेदी नष्टशुक्रश्च यः पुमान् ।  
शाम्यति विस्मयस्तस्य न किञ्चिन्मृत्युकारणम् ॥

If the pulse ceases to beat on account of a fall from a high place, the putting together of broken bones, purgation and loss of semen due to excessive copulation, it does not indicate death.

तथा भूताभिषङ्गेऽपि त्रिदोषवदुपस्थिता ।  
समाङ्गा बहते नाड़ी तथा च न क्रमं गता ।  
अपमृत्युर्न रोगाङ्गा नाड़ी तत्सन्निपातवत् ॥

If a man falls under the influence of evil spirits,

the pulse takes the nature of Typhoid fever. It does not beat successively but beats straight. But in such cases there is no fear of death. When a man tries to commit suicide his pulse also takes the nature of Saunipath. (Typhoid)

**स्वस्थानहीने शोके च हिमाक्रान्ते च निर्गदाः ।**

**भवन्ति निश्चला नाड्यो न किञ्चित्तत्र दूषणम् ॥**

In the case of a fall from a height, sorrow or an attack of excessive cold, the pulse ceases to beat but here also there is no fear of death.

**स्तोकं वातकफं जुष्टं पित्तं वहति दारुणम् ।**

**पित्तस्थानं विजानीयाद्भेषजं तस्य कारयेत् ॥**

The pulse of pitta (heat) with a little Vayu (air) and Kapha (water) beats vehemently. The physician should try to pacify the pitta (heat) by the application of proper medicine. The excess of pitta (heat) in this case will not bring about death if proper care is taken

**स्वस्थानच्यवनं यावत् धमन्या नोपजायते ।**

**तावत् चिकित्सा सत्वेऽपि नासाध्यत्वमिति स्थितिः ॥**

As long as the pulse does not go away from its own place the patient should be treated, because then it is not incurable.

**मृत्युनाड़ी परीक्षा तस्याः कालनिर्णयश्च ।**

**Examination of pulse before death,  
and the ascertainment of its time.**

**क्षणाद्गच्छति वेगेन शान्ततां लभते क्षणात् ।  
सप्ताहान्मरणं तस्य यद्यङ्गं शोथवर्जितम् ॥**

If a man's pulse beat very quickly for some time and then again beats slowly for some time, he will die after a week. But this rule will not hold good if the patient suffers from inflammation of limbs.

**भूलता-भुजगाकारा नाड़ी देहस्य संक्रमात् ।  
विशीर्णे क्षीणतां याति मासान्ते मरणं ध्रुवम् ॥**

If the pulse of a patient moves slowly like an earth-worm in keeping with the thin condition of his body and if it moves heavily like a serpent in keeping with the inflamed condition of his body, he will die after a month.

**निरीक्ष्यादक्षिणे पादे तथा चैषा विशेषतः ।  
मुखे नाड़ी बहेन्नित्यं ततो दिनचतुष्टयम् ॥**

If the pulse of the right foot (in case of men) and that of the left foot (in case of women) is specifically felt at the end of the fore finger, the patient will live for four days only.

हिमवद् विशदा नाडी ज्वरदाहेन तापिनाम् ।

❀ त्रिदोषस्पर्शभजतां तदा मृत्युर्दिनत्रयात् ॥

If the pulse of patients suffering from Typhoid fever attended with an internal burning sensation, becomes cold and clear like ice, the patient will live for three days only

जहाति यस्य स्वस्थानं यवार्द्धमपि नाडिका ।

न स जीवितमाप्नोति त्रिदिनाभ्यन्तरे मृतिम् ॥

The patient, whose pulse beats at a distance of half the sizes of a corn, dies within three days.

गतिः भ्रमरकस्येव बहेदेकदिनेन तु ॥

The patient whose pulse beats like the movements of a black-bee will live for one day only. The black-bee does not remain in a certain place for a long time. It stays for some time at a certain place and then flies away. After some time it comes back and moves about the same place.

कन्दे न स्पन्दते नित्यं पुनर्लगति चाङ्गुलौ ।

मध्ये द्वादशायामानां मृत्युर्भवति निश्चितम् ॥

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\* N. B. In cases of Typhoid fever there is an excess of three dosas (blemishes) viz. Vayu (air), Pitta (heat), Kafa (water) in the human system.

The patient, whose pulse is not felt under the fore-finger but touches it only once, will die within thirty-six hours.

**स्थित्वा नाड़ी मुखे यस्य विद्युद्द्योत इवेक्ष्यते ।**

**दिनैकं जीवितं तस्य द्वितीये म्रियते ध्रुवम् ॥**

The patient, whose pulse in its own place beats like lightning will live for one day only.

**स्वस्थानविच्युता नाड़ी यदा वहति न वा ।**

**ज्वाला च हृदये तीव्रा तदा ज्वालावधि स्थिति ॥**

If the pulse of a patient goes away from its own place and moves occasionally, and if he feels a burning sensation in his heart, then that patient will die with the cessation of that sensation.

**अङ्गुष्ठमूलतो वाह्ये द्व्यङ्गुले यदि नाड़िका ।**

**प्रहरार्द्धाद् वहिमृत्पुं जानीयाच्च विचक्षणः ॥**

If the pulse of a patient goes away from the root of the thumb and is felt by the middle and the ring fingers the patient will die within an hour and a half.

*N.B.* In the above case the pulse of the patient will be felt at a distance of two angulis (fingers) i.e. at a distance of one inch from the root of the thumb.

**सार्द्धद्वयाङ्गुलाद् वाह्ये यदि तिष्ठति नाड़िका ।**

**प्रहरैकाद् वहिमृत्पुं जानीयाच्च विचक्षणः ॥**

If the pulse of a pateint beats at a distance of two and a half angulis (finger) i.e. at a distance of two and a half inches, then that pateint will die after three hours.

**पादाङ्गुलगता नाडी चञ्चला यदि गच्छति ।**

**त्रिभिस्तु दिवसैस्तस्य मृत्युरेव न संशयः ॥**

If the pulse of a pateint beats quickly at a distance of one fourth of an anguli (finger) from the root of the thumb, he will surely die within three days.

**अङ्गुष्ठमूलतो वाह्ये त्र्यङ्गुले यदि नाडिका ।**

**प्रहरार्द्धाद्रहिर्मृत्युं विजानीयाद्विचक्षणः ॥**

If the pulse of a patient is felt at a distance of three angulis (fingers) from the root of the thumb, then that patient will die after one hour and a half.

**द्व्यङ्गुलाद्वाह्यतो नाडी मध्यरेखा भवेद् यदि ।**

**सहार्द्धप्रहरान्मृत्युश्च जायते नृणाम् ॥**

If the pulse of a patient beats at a distance of two angulis (fingers) from the root of the thumb, he must die within an hour and a half.

**मध्यरेखागता नाडी यदि तिष्ठति निश्चितम् ।**

**प्रहरद्वितीयात्तस्य पञ्चत्वमभिनिर्दिशेत् ॥**

If the pulse of a patient is felt by the middle

finger alone and is not felt anywhere else he will die within six hours.

**मध्यरेखान्ततो नाडी यदि तिष्ठति निश्चिता ।  
तस्य स्यान्मरणं सत्यं प्रहरत्रितयाद्वहिः ॥**

If the pulse of a patient is felt underneath the ring finger alone he will surely die within nine hours.

**सार्द्धाङ्गुलिगता नाडी यदि तिष्ठति निश्चिता ।  
चतुर्भिः प्रहरैस्तस्य मरणं जायते ध्रुवम् ॥**

If the pulse of a patient is felt at a distance of one-and-a-half angulis (fingers) from the root of the thumb, he will surely die within twelve hours.

**सपादाङ्गुलितो नाडी वक्रगा यदि तिष्ठति ।  
प्रहरैः पञ्चभिस्तस्य मरणं निर्दिशेद्बुधः ॥**

If the pulse of a patient beats crookedly at a distance of one-and-a-quarter of an anguli (finger) from the root of the thumb, then that patient will die within 15 hours.

**सपादाङ्गुलितो नाडी समा तिष्ठति निश्चला ।  
षड्भिस्तु प्रहरैस्तस्य ज्ञेयो मृत्युर्विचक्षणैः ॥**

If the pulse of a patient lies motionless at a distance of one-and-a-quarter of an anguli (finger), then that patient will die within 18 hours.

**अङ्गुल्यभ्यन्तरे नाडी वक्रगा यदि तिष्ठति ।**

**मरणं तस्य जानीयात् सप्तभिः प्रहरैर्बुधः ॥**

If the pulse of a patient moves crookedly under the middle finger ( i.e. between the fore finger and the ring finger ), then that patient will die within twenty one hours.

**अङ्गुल्यभ्यन्तरे नाडी मन्दस्पन्दा समा यदि ।**

**अष्टभिः प्रहरैर्मृत्युर्निर्दिष्टो मुनिपुङ्गवैः ॥**

If the pulse of a patient beats straight but mildly under the middle finger only, then in that case the learned sages should ascertain his death within 24 hours

**अङ्गुल्यभ्यन्तरे नाडी शीतला यदि तिष्ठति ।**

**प्रहरैर्नवभिस्तस्य निर्दिष्टं मरणं बुधैः ॥**

If the pulse of a patient lies cold under the middle finger, then that patient will die within 27 hours.

**पादोनाङ्गुलिमध्ये तु नाडी तिष्ठति चञ्चला ।**

**प्रहरैर्दशभिर्ज्ञेयो मृत्युस्तस्य न संशयः ॥**

A patient will die surely within 30 hours if his pulse beats quickly at a distance of  $\frac{3}{4}$  of an anguli (finger) from the root of the thumb.

**पादोनाङ्गुलिमध्ये चेन्नाडी शीता च जायते ।**

**प्रहरैरुद्रसंख्यैस्तु मृत्युं तस्य विनिर्दिशेत् ॥**



A patient dies within 33 hours, if his pulse lies cold at a distance of  $\frac{3}{4}$  of an anguli from the root of the thumb

**पादोनाङ्गुलिमध्ये चेन्नाड़ी चोष्णा च जायते ।**

**तदा द्वादशभिर्यामैर्ज्ञेयो मृत्युर्विचक्षणैः ॥**

If the pulse of a patient is felt hot at a distance of  $\frac{3}{4}$  of an anguli from the root of the thumb, then that patient will die within 36 hours.

**अर्द्धाङ्गुलिगता नाड़ी शीतला यदि तिष्ठति ।**

**त्रिदश-प्रहरेस्तस्य मरणं जायते ध्रुवम् ॥**

If the pulse of a patient lies cold at a distance of half of an anguli from the root of the thumb, then that patient will die within 39 hours.

**अर्द्धाङ्गुलिगता नाड़ी सोष्मा वेगवती भवेत् ।**

**यामैश्चतुर्दशमितैर्मृत्युर्ज्ञेयो विचक्षणैः ॥**

If the pulse of a patient becomes hot and rapid and lies at a distance of half of an anguli (finger), then that patient will die within 42 hours.

**अर्द्धाङ्गुलिगता नाड़ी चञ्चला यदि तिष्ठति ।**

**प्रहरेस्तिथिसंख्यैश्च मरणं तस्य निर्दिशेत् ॥**

If the pulse of a patient beats quickly at a distance of half of an anguli (finger) from the root of the thumb, then that patient will die within 15 hours.

पादाङ्गुलगता नाडी सहजा यदि तिष्ठति ।

यामैः षोडशभिस्तस्य पञ्चत्वं निर्दिशेद्बुधः ॥

A patient will die within 48 hours if his pulse beats naturally at a distance of a quarter of an anguli from the root of the thumb.

पादाङ्गुलगता नाडी चञ्चला यदि तिष्ठति ।

त्रिभिस्तु दिवसैस्तस्य मृत्युरेव न संशयः ॥

A patient, whose pulse beats quickly at a distance of a quarter of an anguli from the root of the thumb, will die surely within three days.

पादाङ्गुलगता नाडी सोष्णा वेगवती भवेत् ॥

पञ्चभिर्दिवसैस्तस्य मरणं निर्दिशेद्बुधः ॥

A patient, the pulse of whom is felt hot and rapid at a distance of a quarter of an anguli (finger) from the root of his thumb, will die within five days.

अङ्गुष्ठ-मूलतो नाडी सर्वत्र गामिनी यदि ।

तत्रापि मध्यमाङ्गुल्यां यावद्धारं स्पृशेत्ततः ॥

स्पृष्ट्वा निवर्त्तते किञ्चित् क्षणं सूक्ष्मं ततः पुनः ।

जीवेत्तावदहोरात्रं मृत्युः स्यात्तदनन्तरम् ॥

If the pulse of a patient stops in the course of its movement from the root of the thumb, and then if it is again felt very slightly by the middle finger for

sometime, then that patient will live for as many days as the number of beating of the pulse felt under the middle finger.

**तत्रमध्यमाङ्गुलेस्तु पूर्वभागे स्पृशेद् यदि ।**

**निवर्त्तते तदा वायुकाले मृत्युस्ततो भवेत् ॥**

Thus, if the pulse of the patient of the above description touches the fore part of the middle finger and stops, then that patient will expire in the *Vayukala*, that is to say, he will die either in the evening or in the last part of the night.

**मध्यभागं स्थशन्ती च यदि सातु निवर्त्तते ।**

**ततस्तावद्दिनादूर्ध्वं पित्तकाले मृतिर्भवेत् ॥**

If the pulse of the patient of the above description touches the middle part of the middle finger and stops, then that patient will die in the *Pittakala* i. e. he will die either at noon or in the middle part of the night.

**शेषभागं स्पृशन्ती च निस्पन्दास्यात् क्षणं तदा ।**

**तावद्दिनाद्यहिः श्लेष्मकाले मृत्युर्भवेदिति ॥**

If the pulse of the patient of the above description touches the last part of the middle finger and stops for a while, then that patient will die in the *Slesmakala* i. e. he will die either in the morning or in the fore part of the night.

According to the basic principles of Ayurvede both the day and the night have been divided into three equal periods. The influence of Slesma (water), Pitta (heat) and Vayu (air) are respectively felt in those three periods. The influence of Slesma (water) is felt in the first period of the day and the night, that of Pitta (heat) in the second period of the day and the night, and that of Vayu in the third period of the day and the night. The first period of the day is to be counted from the rising of the sun and that of the night from the setting of the sun.

**दृश्यते चरणे नाडी करे नैवापि दृश्यते ।**

**मुखं विकसितं यस्य तं दूरात् परिवर्जयेत् ॥**

The patient whose pulse is felt in his foot and not in his hand, and who has got his mouth opened should be given up from a distance.

**वातपित्तकफाश्चापि त्रयो यस्यां समाश्रिताः ।**

**कृच्छ्रसाध्यामसाध्यां वा प्राहुर्वेद्य विशारदाः ॥**

Learned physicians consider that patient, in whose pulse the three Dosas (blemishes) viz Vayu (air), Pitta (heat) and Kapha (water) predominate simultaneously, to be either very difficult of being cured or not capable of being cured.

**शीघ्रा नाडी मलोयोता शीलता वाथ दृश्यते ।**

**द्वितीयदिवसे मृत्युर्नाडीविज्ञातृभाषितम् ॥**

The patient whose pulse is quick, cold and is replete with the combined influence of the three Dosas (blemishes) will die on the second day.

**मुखे नाड़ी वहेत्तीव्रा कदाचिच्छीतला वहेत् ।**

**आयाति पिच्छलस्वेदः सप्तरात्रं न जीवति ॥**

The patient, in whose pulse the Vatanadi becomes very rapid for some time and very cold for some time and who perspires heavily, will die within seven days.

**देहे शैत्यं मुखे श्वासो नाड़ी तीव्रा विदाहिनी ।**

**मासाद्धे जीवितं तस्य नाड़ीविज्ञातृभाषितम् ॥**

Those who are expert in the science of pulse-feeling, assert that the patient who feels cold and experiences difficulty in breathing and whose pulse beats quickly, attended with a burning sensation, will live fifteen days only.

**मुखे नाड़ी यदा नास्ति मध्ये शैत्यं वहिःकृमः ।**

**यदा मन्दा वहेन्नाड़ी त्रिरात्रं नैव जीवति ॥**

The patient, in whose pulse the existence of Vatanadi is not felt, who feels cold inside, who is much fatigued and whose pulse beats slowly, does not live for three days even.

**अतिसूक्ष्मातिवेगा च शीतला च भवेद्यदि ।**

**तदा वैद्यो विजानीयात्स रोगी त्वायुष क्षयि ॥**

The patient whose pulse becomes very thin, very rapid and very cold does not live long

**विद्युद्द्रोगिणां नाडी दृश्यते न च दृश्यते ।**

**अकालविद्युत्पातेव स गच्छेत् यमसादनम् ॥**

The patient whose pulse beats like lightning occasionally dies suddenly like the sudden fall of lightning.

**तीर्यगुष्णा च या नाडी सर्पगा वेगवत्तरा ।**

**कफपुरितकण्ठस्य जीवितं तस्य दुर्लभम् ॥**

The patient whose pulse becomes hot and rapid, and moves crookedly like a snake, and whose throat becomes choked with phlegm dies.

**चला चलितवेगा च नासिका धारसंयुता ।**

**शीतला दृश्यते या च याममध्येव मृत्युदा ॥**

The patient whose pulse moves very rapidly in keeping with his rapid respiration and becomes cold, dies within three hours.

**शीघ्रा नाडी मलोपेता मध्याह्ने अग्निसमो ज्वरः ।**

**दिनेकं जीवितं तस्य द्वितीयेऽह्नि म्रियेत सः ॥**

The patient, whose pulse becomes rapid and contains all the three blemishes in an excessive degree and who is attacked with a very high fever just at midday, will live for one day only.

**सवले दुर्व्वला नाड़ी सा नाड़ी प्राणघातिका ।**

If the pulse of a patient who is very strong be very weak, it will surely bring about his death.

**दुर्व्वले सवला नाड़ी सा नाड़ी प्राणघातिका ।**

If the pulse of a patient who is very weak be very strong, it will surely bring about his death.

**कदाचिन्मन्दगा नाड़ी कदाचिद्वेगवाहिनी ।**

**त्रिदोषकोपतो ज्ञेया हन्ति च स्थानाविच्युता ॥**

The pulse sometimes beats very slowly and some times very quickly on account of the excess of the three Dosas (blemishes). Now if the pulse of this nature leaves its own place i.e. goes away from the root of the thumb again, and again, the patient will die.

**स्थित्वा स्थित्वा चलति या सा ज्ञेया जीवनाशिनी ।**

**अतिक्षीण च शीता च जीवितं हन्ति निश्चियम् ॥**

The pulse that beats at intervals kills the patient very soon. And the pulse that is very thin and also cold kills the patient.

**एवं सूक्ष्मादिभेदेन नाड़ी ज्ञेया विचक्षणैः ।**

**स्वर्गेहपि दुर्लभा विद्या शिक्षनीया प्रयत्नतः ॥**

Thus the wise should learn the nature of the pulse with an eye to the small differences in its movements. A knowledge of the science of pulse is very valuable and as such, it should be acquired with a good deal of care.

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## षष्ठोऽध्यायः ।

### Chapter VI.

#### अथ ज्वरपूर्व्वरूपे ।

**Condition of pulse before fever.**

**अङ्गग्रहणे नाडीनां जायन्ते मन्थराः प्लवाः ।**

**प्लवः प्रबलतां याति ज्वरदाहाभिभूतये ॥**

Before a patient is attacked with fever he gets pain over all his limbs and his pulse beats slowly. ( The movemens of the pulse at this time are very much like those of the frogs in their natural movements. ) In the case of inflamatory fever in which the patient feels a burning sensation inside, the heating of the pulse becomes more rapid.

**सान्निपातिकरूपेण भवन्ति सर्व्ववेदना ॥**

In the case of Typhoid type of remittent fever the pulse beats in various ways and there is a general soreness of the body.

**ज्वरवेगे च धमनी सोष्णा वेगवती भवेत् ।**

In the case of fevers in general the pulse gets heated and becomes rapid.

**ऊष्मा पित्तादृते नास्ति ज्वरो नास्त्युष्मना विना ।**

**ऊष्मा वेगधरा नाडी ज्वरकोपे प्रजायते ॥**



There is no heat excepting Pitta and no fever excepting heat. So in all kinds of fever the pulse becomes hot and forceful.

**ज्वरे च वक्रा धावन्ति तथाच मारुतप्लवे ।**

**रमणान्ते निशि प्रातस्तप्ता दीपशिखा यथा ॥**

In the case of fever and excess of 'Vayu' (air) the pulse takes a zig-zag course. In the morning, at night as well as after copulation, it is heated like a burning candle.

**वातज्वरे नाड़ीलक्षणम् ।**

**Condition of pulse in case of fever due to the excess of Vayu (air).**

**सौम्या सूक्ष्मा स्थिरा मन्दा नाड़ी सहजवातजा ।**

**स्थूला च कठिना शीघ्रा स्पन्दते तीव्रमारुते ॥**

The pulse becomes soft, thin, slow, leisurely in the case of a little excess of Vayu (air), while in the case of greater excess, it becomes strong, hard and of quicker movements.

**पित्तज्वरे नाड़ीलक्षणम् ।**

**Condition of pulse in case of fever due to an excess of Pitta (heat).**

**भृता च सरला दीर्घा शीघ्रा पित्तज्वरे भवेत् ।**

**शीघ्रमाहननं नाड्याः काठिन्याच्च चला तथा ॥**

The pulse becomes full, straight, long and quick in the case of fever due to an excess of Pitta (heat) It becomes so hard and quick that it seems to come out from its own place.

### कफज्वरे नाडीलक्षणम् ।

The condition of pulse in the case of fever due to an excess of Kapha (water).

नाडीर्तन्तुसमा मन्दा शीतला श्लेष्मदोषजा ।  
मलाजीर्णे नातितरां स्पन्दनं च प्रकीर्तितम् ॥

The pulse becomes thready, slow and cold in the case of fever due to the excess of 'Kapha' (water). It beats quickly until the 'Malas' (blemishes) have been restored to their normal condition.

### वातपित्तज्वरे ।

Condition of pulse in case of fever due to an excess of Vayu (air) & Pitta (heat).

चञ्चला तरला स्थूला कठिना वातपित्ततः ।

The pulse becomes restless, undulating, thick and hard due to the excess of Vayu (air) and Pitta (heat)

## वातश्लेष्मज्वरे ।

Condition of pulse in case of fever due to  
Vayu (air) and Kapha (water).

ईषच्च दृश्यते तूष्णा मन्दा स्यात् श्लेष्मवातजा ।  
निरन्तरं खरं रुक्षं मन्दश्लेष्मातिवातला ॥

The pulse becomes a little hot and slow in the case of fever due to the influence of Vayu (air) and Kapha (water). But in case of fever due to a greater influence of Vayu (air) and a lesser influence of Kapha (water) it becomes always rapid and harsh,

## पित्तश्लेष्मज ज्वरे नाड़ी ।

The condition of pulse in the case fever due to  
Pitta (heat) and Slesma (water).

रुक्षमवाते भवेत्तस्या नाड़ी स्यात्पित्तसन्निभा ।  
सूक्ष्मा शीता स्थिरा नाड़ी पित्तश्लेष्मसमुद्भवा ॥

In the case of too much excess of Vayu (air) the beating of pulse takes the nature of Pitta (heat) but in the case of fevers due to the influence of both Pitta (heat) and Kapha (water) the pulse becomes thin, cold and slow.

According to the principles of Ayurveda fevers

are produced in most cases due to the influence of two Doshes (blemishes). So fever may occur either due to the influence of Vayu (air) and Pitta (heat) Vayu (air) and Kapha (water) and Pitta (heat) and Kapha (water). Now in case of fevers produced due to the influence of the two Doshas (blemishes), the pulse sometimes takes the nature of the one and sometimes that of the other. In the matter of ascertaining fevers or other diseases arising out of the dual influences, the physician should concentrate his attention upon the nature of beating.

### रुधिरकोपजानाड़ी ।

The condition of pulse in case of  
the excess of impure blood.

मध्ये करे बहेन्नाड़ी यदि सन्तापिता ध्रुवम् ।

तदा नूनं मनुष्यस्य रुधिरापूरिता मलाः ॥

If during fever the pulse of a patient beats very quickly underneth the middle finger, then the physician should know for certain that the excess of the dosas (blemishes) is due to the excess of impure blood.

## आगन्तुक ज्वरे ।

**The conditoin of pulse in the case of  
Accidental fever.**

**भूतज्वरे सेक इवातिवेगा ।**

**धावन्ति नाड्यो हि यथाब्धिगामाः ॥**

The pulse of a patient in the case of an Accidental fever moves like the current of a river flowing towards the ocean.

**क्रोधजे सङ्गलग्नान्ना समाङ्गा कामजे ज्वरे ।**

**उष्णा वेगधरा नाडी ज्वरकोपे प्रजायते ॥**

The pulse of a patient, in the case of fever due to the excess of anger moves in close touch with the vein. In the case of fever due to the excess of fascination, it moves being closely connected with the vein. And it becomes hot and rapid due to the excess of fever.

**उद्देगक्रोधकालेषु भयचिन्ताश्रमेषु च ।**

**भावक्षीणागतिनाडी ज्ञातव्या वैद्यसत्तमैः ॥**

The pulse beats slowly in the case of anxiety, fear, thought, labour and desire.

## विषमज्वरे ।

**The condition of Puls in the case of  
Intermittent Fever.**

ऐकाहिकेन कचन प्रदूरे  
क्षणान्तगामा विषमज्वरेण ।  
द्वितीयके बाध तृतीयतुर्ये  
गच्छन्ति तत्ता भ्रमिवत्क्रमेण ॥

In the case of Intermittent Fever, the pulse goes away from the root of the thumb and then comes back to its own place after sometime. In the case Quotidian, Tertian, Quarteron and all other kinds of Intermittent fevers, the pulse becomes hot and beats at random.

**प्रसङ्गाजरिणः कुपथ्यादिज्ञानमाह ।**

**The pulse in the case of bad diet.**

उष्णत्वं विषमा वेगा ज्वरिणां दधिभोजनात् ।  
अम्लाशित्वादसुस्थत्वे जायन्ते मन्थरा गतिः ।  
काञ्जिकया ज्वराक्रान्ते जायन्ते मन्थरा गतिः ।

If a patient takes curd during fever, his pulse becomes hot and very rapid. If a patient is attacked with fever after taking sour things, his pulse becomes

hot. If fever is the outcome of taking kanji ( a kind of sour gruel, ) the pulse beats slowly.

**ज्वरे च रमणे नाड़ी क्षीणाङ्गा मन्दगामिनी ।**

**ज्वरे कामार्तिरूपेण भवन्ति विकलाः शिराः ।**

If a patient copulates during fever, his pulse becomes weak and slow.

And if a patient hankers after sexual intercourse during fever, his pulse becomes very rapid and moves at random.

**व्यायामे भ्रमणे चैव चिन्तया धनशोकतः ।**

**नानाप्रकारगमनं शिरा गच्छति विज्वरे ॥**

The pulse beats in various ways on account of exercise, waking, thought and sorrow due to the loss of wealth, even if there be no fever.

**अजीर्णे ।**

**The nature of pulse in Indigestion.**

**अजीर्णेन भवेन्नाड़ी कठिना परितो जड्वा ।**

**प्रसन्ना तु द्रुता शुद्धा त्वरिता च प्रवर्तते ॥**

In the case of Indigestion, the pulse becomes hard and cold. And when the patient has been relieved of the indigestion, his pulse becomes mild, rapid and clear.

**पक्वाजीर्णे पुष्टिहीना मन्दं मन्दं बहेत्शिरा ।**

**असृक् पूर्णा भवेत् कोष्णा गुर्वी सामा गरीयसी ॥**

In the case of an advanced stage of Indigestion, the pulse becomes weak and beats slowly. If the pulse becomes full of blood at this stage, it becomes hot. And if the pulse be influenced by the existence of mucus, it becomes heavy.

**सुखितस्य स्थिरा ज्ञेया चपला क्षुधितस्य ॥**

The pulse of the man that has taken meal is mild, and that of the man that is hungry is rapid.

**पुष्टिस्तैल गुड़ाहारे मांसे च लगुड़ाकृतिः ।**

**क्षीरे च स्तिमिता वेगा मधुरे भेकबद्गतिः ॥**

The pulse of the man that has taken oil and molasses becomes hard and strong, that of the man that has taken meat becomes hard and thick like a stick, that of the man that has taken thickened milk becomes mild and that of the man that has taken sweetmeat beats like the movement of a frog.

**रम्भागुड़वटाहारे रुक्षमशुष्कादिभोजने ।**

**वातपित्तार्तिरूपेण नाड़ी बहति निष्क्रमम् ॥**

The pulse of the man that has taken ripe plantain, molasses, cake, parched and dried things beats variously.



## अथरसज्ञानम् । ❀

**A Knowledge of the six *Rasas* through pulse.**

मधुरे वर्हिगमना तिक्ते स्याद् भूलता गतिः ।  
 अम्ले कोष्णा प्लवगतिः कटुकेभृङ्गसन्निभा ॥  
 कषाये कठिना म्लाना लवणे सरला द्रुता ।  
 एवं द्वित्रिचतुर्योगे नानाधर्मवती शिरा ॥

The pulse of the man that has taken sweet things moves like a pea-cock, that of the man that has taken bitter things moves like an earth-worm, that of the man that has taken sour things becomes hot and jumps like a frog, that of the man that has taken pungent things moves like a *Fringa* bird, that of the man that has taken astringent things becomes hard and dejected, that of the man that has taken saline things becomes straight and rapid, and that of the man that has taken two things, or three things or four things jointly moves variously.

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\* According to the fundamental principles of Ayurved, the taste of all earthly articles are divided into six kinds namely Madhur (sweet), Amla (sour), Laban ( saline ), Tikta (bitter), Katu (pungent), and Kasaya ( astringent ).

द्रवेऽतिकठिना नाड़ी कोमला कठिनाशने ।

द्रवद्रवस्य काठिन्ये कोमला कठिनापिच ॥

रुद्रे पृथग् ग्रन्थिलेव पुष्टे पुष्टैव जायते ॥

The pulse of the man who has taken liquid things becomes hard, that of the man that has taken hard things become soft. If a liquid thing is made solid and then taken, the pulse becomes hard for sometime and soft for sometime. If small things are taken, the pulse becomes separate and full of knots.

**अग्निमान्द्यधातुक्षयज्ञानमाह ।**

**The nature of pulse in the case of  
Indigestion and Loss of Manhood.**

मन्दाग्नेः क्षीणधातोश्च नाड़ी मन्दतरा भवेत् ।

मन्दाग्नौ शीततां याति नाड़ी हंसाकृतिस्तथा ॥

लघ्वी वहति दीप्ताग्नेस्तथा वलवती मता ॥

The pulse of a patient in the case of indigestion and loss of manhood beats very slowly. In the case of indigestion the pulse becomes cold and moves like a goose. And when his power of digestion increases his pulse becomes light and strong.

सम्भोगान्नाड़िका क्षीणा ज्ञेया द्रुतगतिस्तथा ।  
उपवासात् तथा क्षीणा धमनी द्रुतवाहिनी ॥

If a healthy man has recourse to sexual intercourse, his pulse becomes weak and rapid. In the case of fasting too, the pulse becomes weak and rapid.

मांसात् स्थिरवहा नाड़ी दुग्धाच्छीता वलीयसी ।  
अम्लैश्च मधुराम्लैश्च नाड़ी शीता विशेषतः ॥

If a man takes meat his pulse beats slowly. If he takes milk, his pulse becomes cold and strong. And specially if he takes sour things or things which are both sweet and sour, his pulse becomes cold.

गुड़ैः क्षीरैश्च पिष्टैश्च स्थिरा मन्दवहा भवेत् ।  
शाकैः कदलकैश्चैव रक्तपूर्णैव नाड़िका ॥

The pulse of the man who has taken cakes with milk or molasses beats slowly. The pulse of a man who has taken vegetables and plantain seems to be full of blood. |

कुष्माण्डैर्मूलकैश्चैव मन्दमन्दा च नाड़िका ।  
चिपिटैर्भृष्टद्रव्यैश्च नाड़ी मन्दवहा भवेत् ॥

The pulse of the man who has taken gourd and raddish becomes slow. And if he takes fried rice or other kinds of fried things, his pulse becomes slow.

## अतिसारे ।

**The nature of pulse in Dysentery.**

अतिसारे च मन्दा स्याद् ग्रीष्मकाले जलौकावत् ।

वातातीसारे वक्रत्वं चञ्चला पित्तसम्भवे ॥

राजहंसागतिर्यादृक् तादृङ्नाड्यः कफावृते ॥

The pulse of a patient in the case of Dysentery moves like a leech in the summer. The pulse moves crookedly in Dysentery due to the influence of Vayu (air), rapidly in Dysentery due to the influence of Pitta (heat), and slowly like a goose in Dysentery due to the influence of Kapha (water).

इन्द्रजातीसारे नाडीं मुहुर्भेकगतिं तथा ।

वातपित्तसमुद्भूतां प्रवदन्ति मणीषिणः ॥

भूजगादिगतिं स्थूलां राजहंसगतिं तथा ।

वात श्लेष्मसमुद्भूतां प्रवदन्ति महाधियः ॥

मण्डुकादिगतिं नाडीं मयूरादिगतिं तथा ।

पित्तश्लेष्मसमुद्भूतां प्रवदन्ति विशारदाः ।

सन्निपाते विलुप्ता तु नाडी भवति निश्चितम् ॥

The pulse of a patient in Dysentery due to the influence of the two “dosas” (blemishes) namely Vayu (air) and Slesma (water) moves like a frog. And it moves sometimes like a frog and sometimes like a

pea-cock in Dysentery due to the influence of Pitta (heat) and Slesma (water). In the case of Typhoid type of Dysentery due to the influence of the three "dosas" (blemishes) the pulse is hardly perceptible by the fingers.

### ग्रहणीरोगे ।

The nature of pulse in chronic Diarrhoea.

पादे च हंससदृशी करे मण्डुकसंस्पृष्टा ।

तस्याग्नेर्मन्दता देहे त्वथवा ग्रहणीगदः ॥

वाताद्वक्रगता नाडी चपला पित्तसम्भवे ।

कफे स्थिरामिमां विद्यान्नाड़िकां ग्रहणीगदे ॥

The pulse of the foot in chronic Diarrhoea due to the loss of digestive power moves like a goose, that of the hand moves like a frog. The pulse moves crookedly in chronic Diarrhoea due to the influence of Vayu (air), rapidly in chronic Diarrhoea due to influence of Pitta (heat), and mildly in chronic Diarrhoea due to the influence of Slesma (water).

### संग्रहग्रहणीरोगे ।

The nature of pulse in *Sangraha-grahani* i. e. a different kind of chronic Diarrhoea.

भेदेन शान्ताग्रहणीगदेन

निर्व्वीर्यरूपा त्वतिसारभेदे ॥

The pulse becomes mild after purgation in the case of *Sangraha-grahani*. But in the case of Dysentery, the pulse becomes weak and slow after purgation.

**मूत्रवर्चोग्रह—विसूचिकाज्ञानम् ।**

The nature of pulse in Cholera.

**निरोधे मूत्रशकृतोर्बिडग्रहे त्वितराश्रिताः ।**

**विसूचिकाभिभूते च भवन्ति भेकवत् क्रमाः ॥**

In the case of the retention of both urine and stool, and in the case of Cholera the pulse of a patient moves like a frog.

**विलम्बिकादिरोगे ।**

**The nature of pulse in *Bilambika*.**

**विलम्बिकायाम् प्लवगकदाचिद्—**

**आमातिसारे पृथुला जडा च ॥**

In *Bilambika* the pulse sometimes moves like a frog. In Diarrhœa due to the excess of mucus the pulse becomes hard and moves slowly.

**अर्शरोगे ।**

The nature of pulse in Piles.

**अर्शरोगे स्थिरा मन्दा कचिद्वक्रा कचिन्मृदुः ।**

**वाते वक्रगता नाडी पित्ते च मण्डुकप्लवा ॥**

कफे स्थिरगतिर्नाड़ी विदिता भिषजैर्मुहुः ।  
 कफवातगता नाड़ी पुष्टा वेगवती भवेत् ॥  
 वक्रमण्डूक संमिश्रा नाड़ीका कफवातजा ।  
 वातपित्ते स्थिरामन्दा सदा वहति निश्चितम् ॥  
 कफपित्ते सदानाड़ी सर्पहंसाकृतिर्भवेत् ।  
 सर्वाकृतिः सन्निपाते अर्शःसु वहते ध्रुवम् ॥

In Piles the pulse sometimes moves straight, sometimes slowly, sometimes crookedly and sometimes mildly. In Piles due to the influence of Vayu (air) the pulse moves crookedly, in Piles due to the influence of Pitta (heat) the pulse moves like a frog, in Piles due to the influence of Kapha (water) the pulse move slowly. The pulse in Piles due to Kapha (water) and Vayu (air) becomes strong and rapid and moves crookedly for sometime and jumps like a frog. The pulse in Piles due to Vayu (air) and Pitta (heat) always moves slowly. The pulse in Piles due to Kapha (water) and Pitta (heat) moves always like a snake and a goose. The pulse in Piles due to *Sannipata* (typhoid) moves variously.

अर्शरोगे तु चेत् क्षीणा सदा मन्दगतिस्तथा ।  
 तथाल्पशोथो गण्डे स्यान्नानोपद्रवसंयुतः ।  
 स याति शीघ्रं पञ्चत्वं यदि विवर्णफुस्फुसा ॥

If the pulse of a patient in Piles becomes thready and always slow, if there be a little swelling on his cheek, if a large number of complications arises and if his lungs are affected, he dies very soon.

### मूर्च्छारोगे ।

**The condition of pulse in Hysteria.**

**मूर्च्छयान्तु सदा नाड्या विद्युद्गतिरिव स्थितिः ॥**

In Hysteria the pulse always moves like a lightning.

### वातरक्ते ।

**The condition of pulse in Leprosy.**

**वातरक्ते च मन्दा स्याद् वक्रता कठिना मृदुः ।**

In Leprosy the pulse becomes mild, crooked, hard and slow.

### आमवाते ।

**The condition of pulse in Urticaria.**

**आमवाते स्थिरा नाडी भवत्यस्येति निश्चितम् ॥**

In Urticaria the pulse becomes slow but hard.



## शूले ।

The condition of pulse in Colic.

वातेन शूलेन मरुत्प्लवेन  
सदातिवक्रा हि शिरा वहन्ती ॥  
ज्वालामयी पित्तविचेष्टितेन  
साध्मानशूलेन च पुष्टिरुपा ॥

In colic due to the influence Vayu (air) the pulse always moves crookedly. In colic due to the influence of Pitta (heat) the pulse becomes very hot. And in colic due to the influence of wind in the stomach the pulse becomes forceful.

## उदावर्ते ।

The condition of pulse in Intussusception.

उदावर्ते विलुप्ता स्यान्नाड़ी कम्पते सर्वदा ।

In Intussusception pulse becomes the almost extinct and always trembles.

## आनाहे मूत्रकृच्छ्रे च ।

The condition of pulse in Constipation  
and Strangury.

आनाहे मूत्रकृच्छ्रे च भवेन्नाड़ी गरिष्ठता ।

In constipation and Strangury the pulse becomes strong and forceful.

वान्तस्य शल्याभिहतस्य जन्तोः  
वेगावरोधाकुलितस्य भूयः ।  
गतिं विधत्ते धमनी गजेन्द्र-  
मरालमालेव कफोल्बणेन ॥

In the case of vomiting, in wounds caused by the falling of darts, and in the case of the suppression of the calls of nature, the pulse moves like an elephant and a goose as it does in the case of an excess of Kapha (water).

कुष्ठरोगे ।

The condition of pulse in Leprosy.

कुष्ठे सङ्कोचिता नाडी स्थिरा स्याद् प्रवर्त्तिका ।

In leprosy the pulse becomes contracted and moves very slowly.

उत्पित्सुरुपा विषरिष्टिकाले  
विष्टम्भगुल्मेन च वक्ररुपा ।  
अत्यर्थवातेन अधःस्फुरन्ती  
उत्तानभेदिन्यसमाप्तिकाले ॥

In the case of poisoning the pulse seems to take

an up-ward course. The pulse becomes crooked in the case of the obstruction of stool.

### क्रिमिरोगे ।

#### THE NATURE OF PULSE IN WORMS.

क्रिमिरोगे भवत्येव सर्वधर्मवती शिरा ।

कचिल्लुप्ता कचिन्मन्दा कचिद्वेगवती मता ॥

The pulse in worms takes recourse to various ways. Sometimes it is scarcely felt, sometimes it beats very slowly and sometimes very quickly.

### पाण्डुकामला रोगे ।

The nature of pulse in *Ænemia* and Jaundice.

पाण्डौ तु केवलं नाड़ी मुहुराप्यायते स्थिरा ।

क्वचिदुष्णा भवेन्नाड़ी कामलारोगिणो ध्रुवम् ॥

The pulse in *Ænemia* is faintly perceptible and felt at intervals. The pulse in Jaundice becomes also faintly perceptible and is occasionally felt hot.

### कासरोगे नाड़ी ।

The nature of pulse in Cough.

कासे सूक्ष्मास्थिरा मन्दा पुष्टा च उष्णतान्विता ।

राजहंसगतिश्चैव नाड़ीनामुत्रजायते ॥

**यथा राहुगतश्चन्द्रः कम्पितः किल सर्व्वदा ।**

**तथा कासगता नाडी स्थिरा नहि कदाचन ॥**

The pulse of a patient in Cough becomes very small, slow, and hot. At this time the pulse moves like a goose. Just as the moon in Lunar Eclipse always trembles, so also the pulse in Cough is never steady.

**श्वासे ।**

**The condition of pulse in Asthma.**

**श्वासे तीव्रगतिर्नाड्या भवेच्च निश्चितं सदा ।**

**द्रुता च कठिना वेगा जलौकागतिरेव च ॥**

The pulse in Asthma becomes always strong, rapid and hard and moves like a leech.

**उन्मादे ।**

**The nature of pulse in Insanity.**

**उन्मादे वक्रतापन्ना नाडी भवति सर्व्वदा ।**

**वाताश्रये स्फुरत्येषा सूक्ष्मा द्रुतगतिः सदा ॥**

In Insanity the pulse always moves crookedly. It becomes always very fine (small) and rapid in the case of an excess of Vayu (air).

## स्वरभेदे ।

The condition of pulse in Hoarseness.

**स्वरभेदे च सूक्ष्मा तु नाडी भवति निश्चितम् ॥**

In Hoarseness the pulse surely becomes small (thready).

## आरोचके ।

The condition of pulse in the case of  
Loss of Appetite

**आरोचके स्थिरा मन्दा पुष्टा च कठिना मृदुः ॥**

In Loss of Appetite the pulse becomes slow, strong, hard and soft.

## छूर्दिरोगे ।

The condition of pulse in the  
case of Vomiting.

**छूर्दिरोगे विलुप्ता स्याद् विज्ञेया सा भिषग्वरैः ॥**

In Vomiting the pulse becomes almost imperceptible.

## तृष्णारोगे ।

The pulse condition in Thirst.

**तृष्णारोगे भवेन्नाडी जलौकादिगतिः सदा ।**

In Thirst the pulse moves like a leech.

## गुल्मे ।

### THE CONDITION OF PULSE IN TUMOUR IN THE ABDOMEN.

गुल्मेन कम्पोऽथ परापक्रमेण  
पारावतस्येव गतिं करोति ॥

In Tumour in the Abdomen the pulse becomes rapid and moves like a pigeon.

## हृद्रोगे ।

The condition of pulse in heart disease.

हृद्रोगे तु भवेन्नाडी राजहंसगतिर्यथा ।

In Heart Disease the pulse moves like a goose.

## प्रमेहरोगे ।

The condition of pulse in Prameha  
( Gonorrhoea )

प्रमेहे ग्रन्थिरूपा सा प्रतप्तात्वामदूषणे ॥

In Gonorrhoea the pulse becomes full of knots. And if there be mucus in the system the pulse becomes hot.

## मेदोरोगे ।

The condition of pulse in obesity.

**मेदोरोगे बहेन्नाड़ी कफो प्रकोपतो यथा ॥**

In Obesity the pulse moves mildly as in the case of an excess of Kapha (water).

## ब्रणादौ ।

The pulse condition in abscess

**ब्रणेऽतिकठिनेदेहे प्रयाति पैत्तिकं क्रमम् ।**

**भगन्दरानुरूपेण नाड़ीब्रणनिवेदने ॥**

**प्रयाति वातिकं रूपं नाड़ी पावकरूपिणी ॥**

Before an abscess is ripe the pulse moves as in the case of an excess of Pitta (heat). In Fistula and Sinus the pulse becomes hot and moves as in the case of an excess of Vayu (air)

**भतीसारे भवेन्नाड़ी शीता मन्दगतिस्तथा ।**

**विसूच्यां दृश्यते नैव नैव स्थानं विमुञ्चति ॥**

In Diarrhoea, the pulse becomes slow and cold. In Cholera, the pulse is not felt but it does not go away from the place.

**क्रिमिरोगे स्थिरा मन्दा कचिद्वक्रा क्वचिन्मृदुः ।**

**पाण्डौ तु केवलं नाड़ी कृशा भिन्ना प्रचारिणी ॥**

In Worms, the pulse becomes hard and slow. It sometimes beats crookedly and sometimes slowly. In Anæmia, the pulse becomes weak and beats separately.

**रक्तपित्ताद् वहेन्नाड़ी मन्दा च कठिना मृदुः ।**

**नाड़ी नानागतिभूर्त्वा राजयक्ष्मिण प्रवर्त्तते ॥**

**उच्चैः प्रवहते नाड़ी तथा क्षिप्रमुरःक्षते ।**

**क्षये च नाड़िका क्षीणा कासे कम्पपरायणा ॥**

In Hemorrhage, the pulse becomes hard and slow. In Phthisis, the pulse moves variously. In Cavity of lungs, the pulse takes an upward movement. In Consumption, the pulse becomes weak and in Cough it trembles.

**सूक्ष्मा स्थिरा तथा मन्दा श्वासे तीव्रगतिर्भवेत् ।**

**द्विक्रायां बहुकम्पा सा तथा च द्रुतगामिनी ॥**

In Asthma, the pulse becomes slow and steady and sometimes beats very quickly. In Hiccough, the pulse quakes again and again and beats rapidly.

**गम्भीरा स्वरभेदे स्यात् चला तन्तुसमा तथा ।**

**मदात्ययेऽपि सूक्ष्मा स्यात् कठिना परितो जड्वा ॥**

In Hoarseness, the pulse becomes grave, rapid and



thready. In Alcoholism, the pulse becomes thin, hard and cold.

**दाहे नाडी भवेदुष्णा गम्भीरा द्रुतगामिनी ।  
उन्मादे मानसोन्मादे पूर्व्ववत् स्थिरमांसला ॥**

In the Burning of the body the pulse becomes hot and grave and rapid. In Insanity and in the unsettled condition of the mind, the pulse becomes hard as in the case of the burning of the body and attached to the flesh.

**अपस्मारवतो नाडी क्षीणा च द्रुतवाहिनी ।  
आक्षेपके भवेन्नाडी स्थूला सा वेगगामिनी ॥**

In Hysteria, the pulse becomes weak and rapid. In Convulsion, the pulse becomes thick and rapid.

**अपतन्त्रे भवेन्नाडी वक्रा व्रजति चञ्चला ।  
अपताने तु वक्रा स्यात् कृशा सत्वरगामिनी ॥**

In Apoplectic Convulsion, the pulse becomes crooked and moves rapidly. In Hysterical Convulsion the pulse becomes crooked and rapid.

**पक्षाघाते भवेन्नाडी शुद्धा च पवनप्लुता ।  
गृध्रस्यां नाड़िका स्थूला मन्दगा वक्रगामिनी ॥**

In Paralysis the pulse becomes clear and is attended with all the symptoms of an excess of Vayu (air)

In Sciatica, the pulse becomes thick, slow and crooked.

नाड़ी स्थिरा निश्चलिता कृशाङ्गी  
 क्रूरावला वलयिनी खलु वातरक्ते ।  
 स्यादामवाते स्फुटिता विकम्पिनी  
 गभीरता मन्दगता च पिच्छिला ॥

In Batrakta (Leprosy) the pulse becomes slow, almost steady, and thin, crooked, weak and circular in shape. In Urticaria the pulse seems to be splitting up, quaking, deep, slow and slippery.

ऊरुस्तम्भगता विशीर्णमथिता नाड़ी भवेत् पिच्छिला ।  
 वक्रा चञ्चलगामिनी न च तथा शीता न चामूलतः ॥

In Thigh Abscess, the pulse becomes very thin, dejected, slippery, crooked, rapid and hot. But all these symptoms are not felt in all parts of the pulse.

शूले मन्दगतिं दधाति सततं विश्लिष्टविस्फारिणी ।  
 मण्डूकाकृतिगामिनी पटुतरा नाड़ी कराम्राच्च्युता ॥  
 आनाहे दृढवाहिनी विलुलिता शुद्धा करग्रं गता ।  
 नाड़ी कष्टतरा कठोरगमना तस्मादुदावर्त्तके ॥

In Colic, the pulse becomes slow, separate and expanded, sometimes goes away from the root of

the wrist and moves like a frog. In Intussusception, the pulse becomes sometimes strong and sometimes sluggish. But it is felt quite clearly at the root of the thumb. In Uدابarta (a disease of the bowels in which the passing of the stool and urine is obstructed by wind) the pulse becomes very hard and stiff.

गुल्मे कठोरा दृढवाहिनीयं  
नाड़ी भवेद्रक्तपरिप्लुताङ्गी ।  
सुपिच्छिला वाल्पविशीर्णगात्रा  
मूलाद् गताग्रं कुटिलाल्पगत्या ॥

In Tumour in the Abdomen, the pulse becomes full of blood, hard and stiff. It also becomes slippery, thin and beats crookedly from the root to the forefront.

हृद्रोगिणः सुकठिना मथिता निरङ्गा ।  
नाड़ी द्रुतं वहति सा परिनिम्नमध्या ॥

In Heart Disease, the pulse becomes hard, pressed and sometimes extinct. It moves quickly and seems to be a little pressed in the middle.

नाड़ी प्रमेहे परिसर्पणोष्णा  
सपिच्छिला विह्वलगामिनीयम् ।

नानानिभा सर्पति मन्दमन्दा  
जलौकसां वक्तूसमा कदाचित् ॥

In Gonorrhoea, the pulse becomes hot, a little slippery and agitated. Sometimes it moves variously and appears like the mouth of a leech.

स्यादम्लपित्ते कुटिला विकम्पिनी  
स्थूलाकृतिः पिच्छिलमन्दगामिनी ।  
नाड़ी भवेदुन्नतपित्तवाहिनी  
ज्ञेया बुधैः शूलसमानलिङ्गा ॥

In Acidity, the pulse becomes crooked, shaken, large, slippery and slow. The pulse carries an excess of pitta (heat), and gives expression to all the symptoms of Colic.

स्त्रीरोगे सूतिकायाम् च ।

**The pulse in female disease and in the  
diseases after delivery.**

स्त्रीरोगे मन्दगावलां सूतिकायां स्थिरावला ।

In Female Disease, the pulse becomes weak and in the diseases after delivery, the pulse becomes steady and weak.

## योनिव्यापत्सु ।

The pulse in Vaginal Diseases.

योनिव्यापत्सु नाड़ी पृथुलमृदुवहा पीडकाकर्कशान्ता ।

In Vaginal diseases, the pulse becomes large and slow and is felt hard by the fore finger.

## प्रदरे ।

The pulse in Leucorrhoea.

प्रदरे चपला नाड़ी चान्तःशून्या विशेषतः ।

In Leucorrhoea, the pulse becomes very rapid and its middle part seems to be void.

## कन्दे असृग्दरे च ।

The pulse in Prolapsus uteri and in Menorrhagia.

कन्दे मदं प्रयाता बहुलबलयुतासृग्दरे सामितुल्या ।

In Prolapsus uteri, the pulse moves very slowly and in Menorrhagia, the pulse becomes hot and rapid.

## गर्भावस्थायाम् ।

The pulse in Pregnancy.

गर्भे जाते तु क्षीणा स्यात्तथा मन्दगतिः स्मृता ।

The pulse becomes weak and moves slowly in Pregnancy.

## सोमरोगे वाधके च ।

The pulse in Diabetes and Dysmenorrhœa.

सोमरोगे च क्षीणा स्यात् स्थिरा पुष्टा च वाधके ।

The pulse in Diabetes becomes feeble and in Dysmenorrhœa, it becomes steady and thick.

## मुखरोगे ।

The pulse in the Diseases of the Mouth.

नाड़ी द्रुतं वहति मांसलनिश्चिताङ्गी ।

क्रूरा बलत्वनयिनी खलु वक्त्ररोगे ॥

In the diseases of the mouth, the pulse becomes fleshy, crooked and strong and moves rapidly.

## नासारोगे वाधिर्ये च ।

The pulse in the diseases of the Nose and  
the Ear.

नासामये मन्थरगामिनी

स्यादालोडिता मन्दमुपैति नाडी ।

विद्राविणी मांसलविस्तृता

स्यात् क्ष्वेडादिवाधिर्यगदे च नाडी ।

In the diseases of the Nose, the pulse becomes agitated and moves slowly. In Deafness, the pulse moves quickly and spreads the flesh.

वाधिर्ये कर्णशूले च कर्णनादे च चञ्चला ।

In Deafness and Otitis and in the case of sound in the ear, the pulse becomes rapid.

मसूरिकायां रोमान्तिकायां च ।

The condition of pulse in Pox and Measles.

मांसाङ्कुरा प्लुतगतिः परिविह्वलाङ्गी,

क्रूरा प्रयाति सहसा च न घाति तत्र ।

आशीविषाकृतिमृग्नेत्रचारा

नाडी विलोलगमनेह मसूरिकायाम् ॥

सैव रोमान्तिका नाडी न च मूलात् प्रयाति च ॥

In Pox (small and chicken), the pulse seems to be mixed up with superfluous overgrowth of flesh and moves rapidly but with a little bit of crookedness. But it does not move like a snake at this time. It becomes as fickle as the eyes of the deer and moves quaking.

In Measles, the pulse moves as in the case of pox (small and chicken). But the only difference in the case of Measles is that the movement of pulse is not felt by the forefinger.

## उदरीरोगे ।

The condition of pulse in Dropsy.

नाड़ी मलावृतगता रसबिप्लुतोत्था  
 स्थूलातिमात्रवलहीनविशीर्णगात्रा ।  
 शीतावलत्वनयिनी कलितप्रवाहा  
 ज्ञेयोदरे सलिलपूरितविह्वलाङ्गी ॥

In Dropsy, the pulse is influenced by the three Doshas (*Payu*, *Pitta* and *Kapha*) and it becomes very large on account of the accumulation of Rasa. But after some time it seems to be very weak, lean, thin and cold. Sometimes its movements suddenly stop and it is felt like a human body filled with water.



## जलोदरे ।

The condition of pulse in Ascites,  
Dropsy.

बहुभाववहा नाड़ी स्थूला वक्रगतिर्यथा ।

स्फीतोदरं शीर्णग्रीवा करपादौ क्षीणौ तथा ।

शुष्ककण्ठबाहुदन्तो जलोदरी तदुच्यते ॥

In Ascites, the pulse becomes large and moves slowly like a man who is carrying a very heavy load. That disease is called Ascites in which the pulse moves slowly and crookedly like a crocodile and in which the patient's belly swells up but his hand and foot, throat and teeth become dried up.

## चक्षुरोगे शिरोरोगे च ।

The pulse in Eye diseases and in the diseases  
of the Head.

नेत्रामये मन्थरनिष्ठुरा स्यात् सपिच्छिला

क्रूरमुपैति नाड़ी ।

शिरोगदे कर्कशधीरगा स्याद् वर्त्ताकलाव-

प्लुतगा च नाड़ी ॥

In the diseases of the Eye, the pulse beats very hard but moves slowly ; it becomes slippery and crooked. In the diseases of the Head, the pulse becomes hard and moves slowly. But sometimes it seems to jump and move quickly like Bartaka and Laba (birds).

### जीर्णज्वरे ।

The condition of pulse in chronic slow  
Fever.

सूक्ष्मा वेगवती नाड़ी दुर्वला पलिता गतिः ।

जीर्णज्वरः स विज्ञेयः शुष्ककण्ठौष्ठलोचनः ॥

In chronic slow Fever, the pulse becomes thin, rapid and weak, and it moves trembling like an old woman and the patient's throat, lips and eyes become perched up.

### प्लीहज्वरे ।

The condition of pulse in Fever with  
enlarged spleen.

अतिभारयुता नाड़ी सदा वा तीव्रगामिनी ।

कफपित्तैः सदा पुष्टा प्लीहज्वरः समीरितः ॥

In fever attended with enlarged spleen, the pulse becomes extremely heavy, moves swiftly and is always filled with Kapha (water) and Pitta (heat).

**शोथज्वरे ।**

**THE CONDITION OF PULSE IN FEVER  
WITH DROPSY.**

**अमुक्ते भुक्तनाडी च अपाने पायितं तथा ।  
स्फीताङ्गाञ्जननेत्रश्च शोथजरस्तदुच्यते ॥**

In Fever attended with Dropsy, the pulse indicates as if the patient has taken his food or drink, though he has not actually done so, and his limbs are swollen and eyes as though smeared with collyrium.

**आमरसाश्रितनाडी-लक्षणम् ।**

**THE CONDITION OF PULSE IN EXCESS  
OF MUCUS.**

**आमाशये पुष्टिविवर्द्धनेन,  
भवन्ति नाड्यो भुजगैकवृत्ताः ।  
आहारमान्यादुपवासतो वा,  
तथैव नाड्यो भुजगप्रमाणाः ॥**

In the case of an excess of mucus, the pulse becomes thick and rests like a serpent, owing to indigestion or fast, the pulse takes the character of a serpent, i. e., it feels thin on the middle and ring fingers but crooked on the forefinger.

### कफाश्रितवाय्वौ उन्मादे च ।

The condition of pulse in Vayu (air) attended with Kapha (water) and in Insanity.

यद्वेगं ज्वरिते नाड्यास्तद्वेगं प्रवहेद् यदि ।

रक्तनेत्रं चलदृष्टिर्वायुः कफाश्रितस्तदा ।

एवम्भावसमापन्ने नाडी सूक्ष्मा गतेऽपि वा ॥

भ्रान्तचित्तं भवेत्तस्य उन्मादं तन्निगद्यते ॥

In case of Vayu (air) attended with Kapha (water), the pulse moves as in Fever and the patient's eyes become reddened and restless. In Insanity, the pulse shows the above symptoms and becomes thin as well and there is distraction of the mind.

### हनुस्तम्भरोगे ।

**THE CONDITION OF PULSE IN  
LOCK-JAW.**

हनुग्रहे भवेन्नाडी शुष्का च कठिना प्लुता ।

In Lock-jaw, the pulse becomes dry and moves on jumping.

### मन्यास्तम्भे ।

The condition of pulse in Wry-neck.

**मन्यास्तम्भे भवेन्नाडी शुष्का गुर्वी घनोपमा ।**

In Wry-neck, the pulse becomes dry, heavy and hard.

### जिह्वास्तम्भे ।

**The condition of pulse in Paralysis  
of the tongue.**

**जिह्वास्तम्भे भवेन्नाडी शुष्का निर्मलगामिनी ।**

In Paralysis of the tongue, the pulse becomes dry and beats regularly.

### शिरोग्रहे ।

**THE PULSE IN CEPHALEGIA.**

**शिरोग्रहे भवेन्नाडी वातपूर्णा च चञ्चला ।**

In Cephalgia, the pulse is filled with air and becomes restless.

## आमवाते ।

### THE PULSE IN RHEUMATISM.

आमवातेऽपि चपला क्षीणाक्षीणा कर्हिचित् ।

In Rheumatism, the pulse sometimes beats rapidly, sometimes feebly and at other times vehemently.

## खल्वीरोगे ।

### THE CONDITION OF PULSE IN SPASM.

खल्वीरोगे तु नाडी स्यात् स्तब्धा क्रूरां विलुण्ठिता ।

In Spasm, the pulse becomes rigid, tortuous and agitated.

## मधुमेहे ।

**The condition of pulse in Madhumeha  
( Diabetes in which the urine  
is honey-like ).**

चिक्कणं सर्व्वगात्रश्च घृतदुष्टं सदा वपुः ।

केशवत् सूक्ष्मगा नाडी मधुमेहं तदुच्यते ॥

In Diabetes in which the urine is honey-like, the patient's body always looks glossy as if smeared with ghee and the pulse feels thin like a hair.

## रक्तमेहे ।

**The condition of pulse in Raktameha  
( Diabetes in which the urine is  
charged with blood ).**

क्रुरा च धमनी नाड़ी सूक्ष्मा च वातश्लेष्मणोः ।  
रक्तमेहं विजानीयाज्ज्वलनं शोषणं बपुः ॥

In Diabetes in which the urine is charged with blood, the pulse carrying Pitta (heat) becomes agitated and that carrying Vayu (air) or Kapha (water) becomes thin and there is burning sensation in the body which becomes emaciated.

## उदङ्मेहे ।

**The condition of pulse in Udanmeha (Diabetes  
in which the urine is watery ).**

कफनाड़ी बहेद् भावं द्रुतगा पित्तवाहिनी ।  
सूक्ष्मवक्रगतिं वातस्तृष्णा मुखविशोषणम् ॥  
पीतवक्त्रं हरिन्नेत्रं बहुतृष्णास्यशोषणम् ।  
अविश्रान्तं ज्वलन्नेत्रमुदङ्मेहं तदुच्यते ॥

In Diabetes in which the urine is watery the pulse of Kapha (water) beats slowly, the pulse of Pitta (heat) beats quickly, the pulse of Vayu (air) becomes thin and crooked ; there is thirst and perching up of the mouth, the face and eyes become yellow and there is a constant burning sensation in the eyes.

### ब्रध्नरोगे अन्त्रवृद्धौ च ।

The condition of pulse in Bubo  
and Hernia.

नाडी ब्रध्नभवा भवेत् कुहरिणी स्थूला विलीनाकृतिः  
क्रूरा मन्थरगामिनी बिरलिता मांसाङ्कुरालम्बिता ।  
सैवास्फारगतान्त्रवृद्धिधमनी विश्वगूगता मूलतः  
स्थूला मांसगताहिताङ्कुरसमा ज्ञेया भिषग्भिर्बुधैः ॥

In Bubo, the pulse seems to be porous, thick, absorbed in the flesh, crooked, slow and an overgrowth of flesh seems to be attached to the pulse. In Hernia, the pulse begins to jump up. On the ring finger it is felt thick, on the middle it seems to be hiding in the flesh and on the fore-finger it is felt as if having an overgrowth of flesh.



**गलगण्डे गण्डमालायां ग्रन्थिरोगे च ।**

The condition of pulse in Bronchocele, Goitre  
and Tumour in the throat.

**नाडी विशीर्णा गलगण्डपिण्डा**

**नानाप्लुता विचलिता कठिना स्फुटाङ्गी ।**

**स्थूला विलीनगमना यदि गण्डमाली**

**ग्रन्थ्यां परिप्लुतगतिर्यदि कर्कशाङ्गी ॥**

In Bronchocele, the pulse seems emaciated, at times it seems inert like the boil of Bronchocele, at other times it jumps in various ways, trembles and becomes rigid. In Goitre, the pulse becomes thick, moves so slowly as to be at a stand-still after a time. In Tumour of the throat, the pulse partakes of the same traits as above but if the tumour be rough, the pulse moves on trembling.

**सद्योव्रणे ।**

The condition of pulse in wounds.

**सद्योव्रणे भवति निष्ठुरवाहिनी सा**

**क्रूरा विधूननपरा परितःप्रवाहा ।**

**भग्नेति भग्नगमना परिदुश्चिताङ्गी**

**नाड़ी कुलिङ्गगमना कुलिताङ्गभङ्गा ॥**

In Wounds, the pulse becomes quick, crooked and shivering. If any limb be fractured, the pulse seems to be crippled and imperfectly perceptible.

**नाड़ीव्रणे ।**

**The condition of pulse in Sinus.**

**नाड़ीव्रणे कुटिलिनी परिपिच्छिला सा**

**विश्रब्धमन्थरगतिर्ग्रहणाभिरामा ।**

**ऊर्ध्वं प्रयाति परिनिम्नगतापि नाड़ी**

**ज्ञेया बुधैः सकलदोषविमिश्रिता सा ॥**

In Sinus, the pulse becomes crooked and extremely slippery, it takes a slow and downward motion indicating all the humours viz., Vayu (air), Pitta (heat) and Kapha (water).

**भगन्दरे ।**

**The condition of pulse in Fistula in the  
ano.**

**नाड़ीव्रणस्य धमनीसदुशी विकुण्ठा**

**क्षीणा भगन्दरस्त्वतीव पिच्छिला स्यात् ।**

In Fistula, the pulse beats in the same manner as in Sinus, moreover, it becomes shrivelled, thin and slippery.

### उपदंशे ।

#### THE PUSLE IN SYPHILIS.

स्फुटा कुटिला विशीर्णा पिच्छिला विप्लुताङ्गी ।  
चलति यदि गभीरा सोपदंशस्य नाडी ॥

In Syphilis, the pulse seems to be torn, tortuous, thin, slippery and slow in motion.

### विसर्पे ।

#### THE PULSE IN ERYSIPELAS.

घोरा विशीर्णगमना चटुला प्लुताङ्गी  
दर्वीकराकृतिमन्थरगामिनीयम् ।  
मांसाङ्कुरातिबिलसद्विलोलगात्री  
नाडी कठोरनयिनी स्वलिता विसर्पे ॥

In Erysipelas, the pulse becomes restless, jumps up and moves like a serpent. If there be too much inflammation of the flesh, the pulse becomes slow, trembling, harsh and crippled.

रक्तदोषे ।

The pulse in Blood-poisoning.

गुर्वी क्षोभपरायणा

स्फूटमनाः स्थूला विलोलाकृति-  
मर्न्दमन्दमुपैति मन्थरगतिः

स्तम्भेव चाप्रेङ्क्षणी ।

अग्राद्धावति मन्दमध्यगमना

पश्चात् प्रयात्युच्छ्रितां

नाडी शोणितदोषिणां

गुरुमूखाज्ज्ञेया स्फुरद्बुद्धिभिः ॥

In Blood-poisoning, the pulse becomes agitated, porous, thick, restless and sluggish in motion. It beats slowly on the ring finger but gradually takes an upward movement, The intelligent should learn more about this pulse from a preceptor.

शीतपित्ते उदर्दे च ।

The pulse in Shitapitta and  
Udarda (Urticaria).

शीतपित्ते तथोदर्दे समाना गुरु पिच्छिला ।

मूलाद् वहति वेगेन क्रूरा चञ्चलगामिनी ॥

In Shitapitta and Udarda (Urticaria), the pulse becomes heavy, slippery and from the root moves rapidly, restlessly and crookedly.

## विस्फोटकरोगे ।

### THE PULSE IN BOILS.

विस्फोटनाडी परिनिष्ठुराङ्गी

चलच्चकोराकृतिर्विह्वला स्यात् ।

वलासपित्तस्य समानलिङ्गी

मांसावृता मन्यरपिच्छिला च ॥

In Boils, the pulse beats vehemently and becomes agitated like a flying Chakora bird (Greek Partridge) and gives expression to the symptoms of Kapha (water) and Pitta (heat), moreover it becomes attached to the flesh and moves on slowly in a slippery manner.



## सप्तमोऽध्यायः ।

### Chapter VII.

नाड्या अरिष्टज्ञानम् ।

**The Pulse indicating approaching Death.**

**नाडी मन्दगतिः स्थिरा भालेऽल्पस्वेदतानलः ।**

**चिरजीवी न जीवेत्तु स्याच्चेदल्पाशनं क्रमात् ॥**

He, whose pulse is slow and steady, who has scanty perspiration on the forehead and whose digestive heat is weakened cannot be longlived ; as long as he lives, the quantity of his food gradually decreases.

**कासे नाडी यदि क्षीणा तेन स्यात् क्षीणविग्रहः ।**

**चपला सर्व्वदा चेत् स्यान्मरणन्तु न संशयः ॥**

In Cough, if the pulse be thin and constantly fickle and if the patient's body be emaciated, he is sure to die.

**श्वासरोगेऽतिचपला क्षीणा तेनाल्पभक्षणम् ।**

**मरणाय न सन्देहः पार्व्वति प्राणवल्लभे ॥**

Dear Parvati, if in Asthma the pulse be thin and restless in the extreme and if the patient suffers from loss of appetite he will undoubtedly die.

**गुल्मरोगेऽतिचपला क्षीणा नानोपसर्गिता ।**

**मरणाय मूत्रकृच्छ्रेऽश्मर्या क्षीणातिचञ्चला ॥**

In Tumour in the abdomen, if the pulse be excessively fickle, lean and attended with various bad symptoms, the patient is sure to die, in Strangury and Calculus, a thin and restless pulse indicates approaching death.

**वातरक्ते यदा नाड़ी चपला स्पन्दनान्विता ।**

**नानोपद्रवसंयुक्ता मरणञ्च ततस्ततः ॥**

In Leprosy, when the pulse is restless, vibrating and accompanied with various evil symptoms, it portends death.

**ऊरुस्तम्भेऽतिचपला क्षीणा सूक्ष्मातिसूत्रवत् ।**

**मेदोरोगे च धमनी पुष्टा नाशाय चेत् स्थिरा ॥**

In Paraplegia, if the pulse be excessively unsteady, feeble and extremely thin like a piece of thread, it indicates impending death, so also is the case in Obesity when the pulse is plump and steady.

**कर्णरोगेऽपि चेत् क्षीणा नानोपद्रवसंयुता ।**

**नाड़ी नाशयास्यरोगे तथा नासागदेऽपि च ॥**

In diseases of the ears, if the pulse be weak and if there be concommittant ailments they lead to death ;

such is also the case in diseases of the mouth and the nose.

**अम्लपित्ते च चपला क्षीणा नाडी तु मृत्यवे ।**

**एवं सर्वेषु रोगेषु मरणं मन्दपावकात् ॥**

In Acidity, a fickle and thin pulse indicates approaching death ; likewise, in all diseases if death be due to ultimate dyspepsia, the pulse becomes restless and thin before death.

**अनिलो याति पित्तस्य पित्तं याति कफालयम् ।**

**कफो वा कण्ठमायाति जीवनं तस्य दुर्लभम् ॥**

A man in whose pulse Vayu (air) takes the place of Pitta (heat) and Pitta occupies the place of Kapha (water) and Kapha goes to the throat, can hardly live.

**नाडी मध्यवहाङ्गुष्ठमूले सामर्थ्यमुत्सृजेत् ।**

**शनैरुद्धतगामिनी मृत्युं सा प्रकाशते ॥**

When the pulse beats with moderate force but is very weak at the root of the thumb and often takes an upward movement, it indicates approaching death.

**अतिक्षीणा च शीता च जीवनं हन्त्यसंशयम् ।**

**न विद्यते नाडी यस्य तस्य संशयजीवनम् ॥**

A very weak and cold pulse surely puts an end to life. He whose pulse is absent has no hope of life.



**आमवातेऽति सूक्ष्मा चेत् तेन स्यात् क्षीणविग्रहः ।  
हीनान्निर्व्वहुदोषाढ्यः कदाचिन्नैव जीवति ॥**

In acute Rheumatism, if the pulse be very thin and if the patient be emaciated and afflicted with indigestion and derangement of the doshas (air, heat and water) in a high degree, the patient never lives.

**शिरोरोगेऽतिचपला क्षीणा क्षैण्यञ्च वर्ष्मणः ।  
मरणाय मसूर्यान्तु स्थिरा क्षीणा शिरा तथा ।  
नानोपद्रवसंयुक्ता तथान्तःशोषसम्मिता ॥**

In Headache, if the pulse be very fickle, weak and the patient's body thin, it leads to death; in Small-pox, if the pulse be steady, feeble and accompanied with various ailments and if it seems to be hollow within, death is certain.

**उन्मादे सूत्रवत् क्षीणा चपला कुटिला यदि ।  
देहक्षीणस्य मरणं कदाचित् कर्हिचित् क्वचित् ॥**

In Insanity, a weak patient whose pulse sometimes feels as thin as a thread, sometimes restless and sometimes crooked, will meet with death.

**दाहेऽपि च सदा क्षीणा चपला कुटिला यदि ।  
अन्तःशून्या बरारोहे मरणायैव केवलम् ॥**

In burning sensation of the body, if the pulse be

weak, restless, crooked and hollow inside, it indicates impending death.

**तृष्णारोगेऽपि चेत् क्षीणा तथा मन्दगतिस्ततः ।**

**अत्यन्तशैत्यगमनं मरणाय च न संशयः ॥**

In Thirst, if the pulse be thin and slow and too much cold, the patient is sure to die.

**मूत्राघातेऽतिमूत्रे तु क्षीणा चाञ्चल्यवाहिनी ।**

**मरणाय स्त्रीगदेऽपि स्थिरा क्षीणा च शीतला ॥**

In Retention of urine and Diabetes, the pulse that is thin and restless leads to death ; so is the case in Leucorrhoea when the pulse is steady, feeble and cold.

**स्थित्वा स्थित्वा यदा नाड़ी चलत्यपि तदा मृतिः ।**

**क्रमेण त्यजति स्थानं या नाड़ी सा तु मृत्यवे ॥**

When the pulse beats intermittently, it augurs death ; so also the pulse that gradually recedes from its place.

**या मन्दा शिथिला नाड़ी मानवं हन्ति सा द्रुतम् ।**

**स्थित्वा स्थित्वा चलति या मानवं हन्ति सत्वरम् ॥**

The pulse that is at first slow and thin shall kill a man soon ; the pulse that beats falteringly kills a man in no time.

**रक्तपित्तेऽतिचपला क्षीणा नाड़ी यदा ततः ।**

**शिरोग्रहः सदा नेत्रवैकृतं मरणाय च ॥**

In Hæmorrhage, if the pulse be too much restless, and thin and if there be constant head-ache and unnatural expression of the eyes, the patient is sure to die.

**यक्ष्मारोऽगेऽति चेत् क्षीणा चपला सूत्रवत् यदि ।**

**अत्यल्पभक्षणं देहे कार्यं भवति मृत्यवे ॥**

In Phthisis, if the pulse be too much thin, restless and thready and if the patient's body be emaciated and his appetite seriously weakened, he will soon die.

**अजीर्णरोगे क्षीणता कुटिलान्तःस्थिरा यदि ।**

**नानोपद्रवसंयुक्ता दुर्वलस्य मृतिर्भवेत् ॥**

In Indigestion, if the pulse seems to be steady but crooked inside and if the patient be emaciated, weak and afflicted with various ailments, he will soon die.

**हिकारोऽतिचपला क्षीणा चेद् यदि सूत्रवत् ।**

**तदा तत्र मृतिर्ज्ञेया प्रिये कमललोचने ॥**

In Hiccup, if the pulse is very restless and thready the patient will die.

**क्षीणा सूत्रसमा नाड़ी वैवर्ण्यं तेन तैर्युतम् ।**

**मरणाय क्रमं विद्यात् पाण्डुरोगे तथा ततः ॥**

In Jaundice, if the pulse is thread-like, and if the patient be pale, the patient is on the way to death.

**भगन्दरे शिरा क्षीणा तथा चाञ्चल्यवाहिनी ।**

**मरणञ्चोपदंशे च तथा क्षीणा च चञ्चला ॥**

In Fistula and Syphilis if the pulse be thin and restless, the patient will die.

**विद्रवौ मन्दगमना नाड़ी सूक्ष्मा च मृत्यवे ।**

In Abscess, a slow and thin pulse leads to death.

**उदरे च तथा शोथे स्थिरा सूक्ष्मातिशीतला ।**

**नानोपद्रवसंयुक्ता मरणायैव केवलम् ॥**

In Dropsy, and Edema, if the pulse be steady, thin and extremely cold and if the patient is afflicted with various ailments he is likely to die,

**यो जीर्यत्यतिसारी च नानोपद्रवसंयुतः ।**

**एवं ग्रहण्यां नयमशुभं मरणाय च ॥**

In Diarrhoea and chronic Lienteric, if the patient be afflicted with various ailments and wanes gradually, he is apt to die.

**अपस्मारे यदा क्षीणा नाड़ी तु मन्दरोहिणी ।**

**नानोपद्रवयुक्ता स्यान्मरणाय न संशयः ॥**

In Epilepsy, if the pulse be thin and rises and falls slowly and if there be various ailments, the patient is sure to die.

**क्षीणा नाड़ी यदा मेहरोगे स्यात् क्षीणविग्रहः ।**

**अल्पाशनो विवर्णश्च कदाचिन्नैव जीवति ॥**

In Diabetes, if the pulse be thin and if the patient

he emaciated, pale and his appetite diminished, he will never live.

**वामनाड़ी भवेत् सत्यं यदि स्यात् कुण्डलाकृतिः ।  
मृत्युं शीघ्रं विजानीयाद् यदि शक्रसमो भवेत् ॥**

When the pulse becomes circular in shape, it surely rests on the left side. In such a state, the patient, even though he be like Indra himself, will surely die.

**करावरुद्धे श्रवणे यदि शब्दो न जायते ।  
तदा मृतिर्न सन्देहो हेमाद्रितनये शुभे ॥**

The two ears being shut up with two hands, if a person hears no noise, he will undoubtedly die.

**ऊर्ध्वश्वासी न जीवेच्च न जीवेद् घर्घरस्वनः ।  
भग्ननासो न जीवेच्च वस्तिशोथी न जीवति ।  
तक्राकृतिच्छिन्ननेत्रो न जीवेद् विकलेन्द्रियः ॥**

He who has long breath and a rattling sound in the breast never survives. He whose nose has drooped down or has dropsy in the abdomen has no hope of his life. If the eyes become turbid like whey and sunk in the sockets or if all the senses lose their power, the patient never lives.

**तज्जर्जनीमध्यमाभ्याश्च नेत्रे रुद्ध्वा तु दर्शयेत् ।  
न दृश्यते यदा ज्योतिस्तदा स्यान्मरणं ध्रुवम् ॥**

The two eyes being shut with the ring finger and the middle finger, if a person sees no light within the eyes, his death is certain.

**अनुत्सुका स्थिरा मन्दा दुष्टदुष्टा विचारिणी ।**

**अतिसूक्ष्मकुटिला नाडी बहति मृत्यवे ॥**

If the pulse be motionless, steady, beating very slowly, afflicted with disorders of Vayu etc., thin like a thread and very crooked, it augurs impending death.

**चाञ्चल्यदोषपूर्णत्वं काठिन्यमतिमन्दता ।**

**रक्तं बमति सूक्ष्मत्वं स्वस्थानस्य विमोक्षणम् ।**

**स्तैमित्यं गतिकौटिल्यं सर्वासां दुष्टलक्षणम् ॥**

Restlessness, stiffness, extremely slow motion, quick circulation of blood, threadiness, displacement from the proper place, wetness, crooked motion—these are bad symptoms (of the pulse).

**बहिःशीतोऽन्तरे दग्धो न जीवति मानवः ।**

**कालक्रमादतिकृशो बलहीनो न जीवति ॥**

The man whose body is cool outside but hot inside does not live. Also the man who gradually becomes emaciated and loses strength will soon die.

**अतिसूक्ष्मा च कुटिला नाडी बहति मृत्यवे ॥**

The pulse which is very thin and crooked forbodes death.

**शीतलं हृदयं नासा ऊरु पादौ च शीतलौ ।**

**नाडी बेगवती क्षीणा क्षणमेकं न जीवति ॥**

If the chest, nose, thigh and legs are cold and the pulse is very quick and fine, the patient will not live even for a moment.

**त्वग्दूर्बे दृश्यते नाडी प्रवहेदतिचञ्चला ।**

**असाध्यलक्षणा प्रोक्ता पिच्छला चाति चञ्चला ॥**

If the pulse is seen rising up from beneath the skin, if it is very slippery it indicates unfavourable prognosis.

**तन्तुकी मण्डूकी हंसी क्षणमात्रेण वेगिनी ।**

**ज्वरति मासमात्रन्तु त्रिदोषे नैव जीवति ॥**

If the pulse beats like the progression of a frog at one time and like that of a goose at another and then becomes rapid for a moment, and if the patient is suffering from fever for a month due to triple derangement, there is no hope of life.

**व्याकुला शिथिला मन्दा स्थित्वा स्थित्वा प्रयाति या ।**  
**क्रमेण त्यजति स्थानं या नाडी सा तु मृत्यवे ॥**

If the pulse is agitated, very soft and slow, the beats are separated by long gaps and if the pulse gradually leaves its normal position, it leads to death.

**THE END OF VOL I.**

इति चट्टोपाध्यायोपाधिकेन

**राजवैद्य-श्रीप्रभाकरदेवशर्मणा**

भिवगाचार्येण एम० ए० इत्युपनामधारिणा ज्योतिर्भूषणेन-विरचित-

भारतीयनाड़ी-विज्ञान-नामधेय-महाप्रन्थस्य

प्रथमखण्डं समाप्तम् ।







